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MR. BARING'S REPORT.

THE puzzling delay in the publication of Mr. BARING's Report is not explained by the contents of the document itself. The speaker who informed the Guildhall meeting that the Foreign Office had special and sufficient reasons for withholding the publication appears to have been entirely misinformed. It may be added that the official account of the Bulgarian outrages virtually confirms the less authoritative and occasionally exaggerated statements which have been published by newspaper Correspondents. Mr. BARING points out two or three inaccuracies in Mr. SCHUYLER'S Report; but almost all the charges which had been advanced against the Turks are substantially confirmed. Some of the higher officials appear to have been moderate and humane, but the rewards bestowed by the Turkish Government have been confined to atrocious criminals. It is probable that the details of their conduct were not known to their superiors; but it is impossible to resist the conclusion that severity was on the whole regarded as a proof of vigour and loyalty. The civil and military officers who exerted themselves to repress the lawless violence of the irregular troops have received neither praise nor honorary distinction. Mr. BARING dwells more fully than the newspaper Correspondents on the feeble attempts at insurrection which furnished a pretext for the atrocities perpetrated by the Turks. It appears that the efforts of foreign emissaries to excite rebellion met with little encouragement among the population of Bulgaria, and that, although the panic among the Mussulmans may have at first been genuine, no serious resistance was offered to the Government forces. In the government of Philippopolis, where the greatest provocation was offered by the Bulgarians, Mr. BARING estimates at two hundred the number of Mussulmans killed in cold blood. He thinks that the losses of the irregular troops in the same district may be counted rather by tens than by hundreds, and he cannot learn that a single man of the regular troops fell while fighting against the insurgents. It was at Batak, in this sandjak or government, that the most fearful tragedy of the whole insurrection, or rather of the massacre of supposed insurgents, afterwards happened. One ACHMET AGA marched to attack the village, and demanded from the inhabitants the surrender of their arms. At first they refused, and in a kind of desultory combat, which extended over two days, no loss was suffered on either side. At the end of that time, the villagers surrendered on a sworn promise from ACHMET AGA that not a hair of their heads should be touched. As soon as their arms were given up, the Bashi-Bazouks extorted from them all the money in the village; and then "they set upon the people, and slaughtered them like sheep." About a thousand or twelve hundred of the victims had taken refuge in the church, which was a solid building. The Bashi-Bazouks got upon the roof, "tore off the tiles, and threw burning pieces of wood and rags dipped in petroleum among the mass of unhappy human beings inside. At last the door was forced in, the massacre completed, and the inside of the church burnt. Hardly any escaped out of those fatal walls."

The numbers killed by the Turkish forces cannot be accurately ascertained; but the number of women and children included in Mr. BARING's lists of the slain proves that one of the most damning charges against the Turks is fully sustained. Mr. BARING is inclined to disbelieve the accounts of tortures deliberately inflicted; but he has satisfied himself that in many cases prisoners were treated by their captors and by escorts with brutal cruelty. It seems not

to have been true that women and children were publicly sold, and some at least of the children who were removed from their homes were taken into Turkish houses from motives of humanity; but many girls have been carried off by Circassians and Bashi-Bazouks, and the worst outrages on women appear to have been commonly practised. If Mr. BARING'S Report had been the only record of the crimes committed in Bulgaria, it would have fully justified the horror and indignation which have been felt in England. It is not the least offensive part of the transaction that the Turkish Government, after allowing the province to be in great part reduced to ruin, is now extorting taxes from the plundered inhabitants. Mr. BARING oddly remonstrates against the imprudence of drying up the sources from which the revenue must hereafter be raised. Such considerations might be appropriately addressed to the Ministers of the SULTAN, but Englishmen are much more deeply interested in the sufferings of the Bulgarians than in the losses which may be hereafter incurred by the Porte. Mr. BARING naturally regards with indignation the deeds of blood which he has described. If he had consulted the popularity of his Embassy, he would have reserved for some other occasion his protest against "the infamous conduct of those agitators who, to serve "the selfish ends of States whose only object is territorial "aggrandizement, have not shrank from exciting poor "ignorant peasants to revolt." Political intrigues, however culpable, belong to an entirely different moral category from robbery, arson, rape, and murder. The foreign agents who may have rendered measures of repression necessary are not responsible for the atrocious crimes of the agents of the Turkish Government. It would be more reasonable to argue that the barbarous wickedness of the dominant minority afforded a retrospective justification of any attempt at insurrection.

It is perhaps right that innumerable public meetings should be held to express the just indignation of the English people; but nevertheless their effect tends to become injurious to the public interests, because it throws undeserved discredit on the Government, and hampers its future action. The reckless partisanship of Mr. GLADSTONE and of the Duke of ARGYLL cannot be too severely condemned; and it is to be hoped that the mischief will not be increased by the unnecessary and injudicious language which Lord BEACONSFIELD has since used. It was unworthy of the Duke of ARGYLL's high character to travesty before a popular audience the language and policy of Lord DERBY. Fourteen months ago it was prudent, and therefore right, to disown the foreign encouragement which was given to the insurrection in Herzegovina; yet an excited public meeting readily confounds an attempt to prevent a dangerous conflict with the cruelties which were long afterwards perpetrated by the Turks in Bulgaria. Like Mr. GLADSTONE, the Duke of ARGYLL hints disapproval of Lord DERBY's refusal to sign the Berlin Memorandum, although at the time neither the country in general nor the leaders of Opposition dissented from the policy of the Government. Lord DERBY has attended by preference to the matters which urgently demanded immediate action. The most important part of Lord BEACONSFIELD'S speech at Aylesbury is that in which he attributed to his Government, and especially to the FOREIGN MINISTER, the credit of preparing the way for peace; and it may be regretted that he did not content himself with thus placing the action of the Government in its true light. Under English pressure the Porte has submitted to the European Powers the conditions of peace, and it has also ordered a suspension

of military operations, which will become permanent if the Servians on their part abstain from hostilities. Lord BEACONSFIELD's condemnation of the conduct of the Servian Government in declaring war was substantially, though not technically, unjust. It is true that the Servians made war without any reason which could be recognized by international law, inasmuch as they had themselves received neither injury nor provocation; but their national identity with the mass of the population in Bosnia and Herzegovina rendered it natural, if not lawful, that they should take part in the struggle. Their chief error consisted in miscalculation of their resources, though they probably anticipated the support which they have received from Russia. Undoubtedly the first thing to be done is to restore peace; and it now appears that Montenegro will consent to an arrangement which may be approved by the Great Powers. The further question of protection for the Christian subjects of the Porte is infinitely more embarrassing. In the absence of any rational suggestion on the part of their opponents, Lord BEACONSFIELD and Lord DERBY may be credited with a desire to do the best in concert with other Powers. An instructive commentary on Mr. GLADSTONE's project of expelling the Turks from Europe is furnished by the repetition of the same proposal by a still more wrong-headed enthusiast. The friend through whom GARIBALDI published his suggestion feels compelled to explain that, like Mr. GLADSTONE, GARIBALDI means something entirely unlike what he says.

SIR STAFFORD NORTHCOTE AT EDINBURGH.

SIR STAFFORD NORTHCOTE may perhaps be well qualified to conduct the Government business in the House of Commons; but his eloquence is not adapted to the difficult task of stemming popular excitement. The Conservative working-men of Edinburgh probably share the general indignation which has been provoked by the misdeeds of irregular troops and of local functionaries in Bulgaria. That moral disapprobation should not in itself be a sufficient guide of political action is a proposition which cannot be expected to obtain immediate acceptance. Nothing can be truer than Sir STAFFORD NORTHCOTE's statement that the people of this or other countries do not, as a rule, understand foreign policy; but it is not surprising that the candid avowal of his opinion was received with a mixture of hisses and cheers. No man and no body of men like to be told that a positive conviction is founded on insufficient knowledge. The true corrective for hasty conclusions is the clear exposition of that part of the truth which has been overlooked. Sir STAFFORD NORTHCOTE was happier in his illustrations of the sound maxim that Governments and statesmen, though they cannot always say what they intend, should mean what they say. The Crimean war was, as he said, mainly caused by premature and inaccurate promises of non-resistance; and it is possible that the Danes might have submitted to the demands of the German Powers if an English Minister had not given the rash and unauthorized assurance that, if they were attacked, they should not stand alone. Mr. GLADSTONE, who earns for himself cheap and insecure popularity by a total absence of reserve and reticence, attacks the Ministers for their want of verbal sympathy with the injured Christians of the East; and to a certain extent his censure is well founded. Lord BEACONSFIELD and Lord DERBY might as well have guarded against the calumnies to which they have since been exposed, by anticipating the loud expressions of sympathy which have been found so acceptable in the mouths of speakers at public meetings. The error was on the right side, but still it was an error. In declining to pledge themselves to special remedies for the evils of Turkish administration, the Ministers have discharged an obvious duty. They would have deserved dismissal if they had declared with Mr. LOWE that they hated the Turks, or with Mr. GLADSTONE that the anti-human specimens of humanity must remove themselves, or even their official agents, from a large part of the SULTAN'S dominions.

The Conservative working-men would perhaps have been more unanimous and more enthusiastic in their applause if their patience had not been tried and their curiosity baffled by the speaker's long preamble on Conservatism, Friendly Societies, and things in general. It was a more venial slip to substitute England for Great Britain in an address to an Edinburgh audience. There is a time

for all things, including Friendly Societies, which indeed concern working-men more nearly than the affairs of Bosnia and Bulgaria; but, when a multitude is thinking of one subject, it is a rhetorical mistake to attempt to divert attention to miscellaneous topics. It would have been more consistent with the rules of art to grapple in the first instance with the Turkish difficulty; and it is even possible that a bold defiance of hostile partisans might have been seasonable and effective. The people of England, whether or not they understand foreign politics, can only influence the condition of Turkey or of Europe through their own Government. The only practical issue which is raised by the present agitation is whether the conduct of English policy shall be entrusted to the colleagues of Sir STAFFORD NORTHCOTE or to those who share the views of Mr. GLADSTONE and Mr. LOWE. If the question were submitted to the class which ordinarily takes an interest in foreign policy, the answer would not be doubtful; but of course it is possible that the popular voice might reverse the decision of a comparatively dispassionate minority. The CHANCELLOR OF THE EXCHEQUER was apparently not disposed to provoke an uncertain verdict. He contented himself with a repudiation of the want of sympathy which has been attributed to the Government, and he disclaimed an unworthy jealousy of Russia. His opponents might perhaps complain of a certain ambiguity of language, inasmuch as there may be a jealousy of Russia which, in the opinion of the Government and of some others, is not unworthy. The charge of want of sympathy can only be met by a general allegation. It would be a waste of time to answer Mr. GLADSTONE's complaint that, instead of sympathizing with the wronged Bulgarians, Lord DERBY sympathized with certain Austrian objections to the establishment of Bosnian independence. Mobs and their instigators cannot be expected to appreciate the necessity of considering the opinion of Austria in dealing with the kindred population of an adjacent province.

It would perhaps be hypercritical to notice a want of due regard to dramatic effect in Sir STAFFORD NORTHCOTE's announcement of the suspension of arms in Servia. Some orators would from the exordium have carefully led up to a communication which almost superseded the necessity of a peroration. The English Government probably deserves the chief credit of prevailing on the Porte to concede an armistice under another name. It seems that in Belgrade the truce was considered so advantageous that the Minister publicly announced a victory, though he was compelled to admit on the following day that the triumph had been achieved not on the banks of the Morava, but in the Council-room of Constantinople. A service will probably at the same time have been rendered to the Turks themselves, if only the war is not hereafter renewed. The Servians will have time to reorganize their forces and to receive additional reinforcements from Russia, while the Turkish army must be kept on foot at great expense until the negotiations for peace are concluded or far advanced. Yet a suspension of arms renders far more probable a definitive peace which will relieve the Turks both from the difficulties of an autumn campaign and from the risk of Russian intervention. It is scarcely probable that the Servians will reject the armistice for which they had asked, although General TCHERNAIEFF has endeavoured to render peace impossible by the desperate measure of proclaiming Prince MILAN as King. Sir STAFFORD NORTHCOTE was not perhaps aware when he spoke at Edinburgh that, probably in deference to the urgent remonstrances of the English Government and of the AMBASSADOR, a new Commission of high authority has been appointed to investigate the Bulgarian transactions and to punish the guilty persons. Mr. GLADSTONE will probably in his next pamphlet, as in his last, quote the deference of the Porte to the remonstrances of the English Government as an additional proof that Lord BEACONSFIELD is Sultan and Lord DERBY Grand Vizier.

Sir STAFFORD NORTHCOTE would perhaps have been well advised in reminding the Edinburgh meeting of the embarrassing complications which are inseparable from the attempt to settle even temporarily the Eastern question. Six Governments must, if possible, be brought to agree in some arrangement which has not yet been devised by speculative politicians. Peace must be secured to Montenegro as well as to Servia, and both provinces must be induced or compelled to acquiesce in reasonable terms. Securities must be provided against the oppression of Christians in the Turkish provinces, although even the collective Powers have scarcely the choice of adopting Mr.

GLADSTONE's heroic or melodramatic remedies. If the people thoroughly understood this branch only of foreign politics, it would be wiser than the assembled statesmen of Europe. The task would be more hopeful if all the Powers had common objects, and if all could be equally trusted. England, notwithstanding Mr. GLADSTONE's sneers, is honest and disinterested in the wish to maintain peace and to improve the condition of the population subject to Turkey. The same policy has, again in spite of Mr. GLADSTONE's denial, been pursued not only for forty or fifty years, but for at least a century. Austria has a more direct interest in the disposal of the Turkish territories; while Germany, France, and Italy are actuated either by benevolent motives, or by political considerations which have but an indirect relation to Turkey. An intelligent assembly of Scotchmen would have appreciated a bold appeal to their sense of prudence and justice. It is possible that, as Sir STAFFORD NORTHCOTE said, the Government may have been strengthened as against the Porte by the violent agitation which has extended itself over England during the last fortnight; but the same attempts to throw discredit on the Ministers must tend to diminish their weight in European councils. Russian or German diplomats will be able to appeal from the Foreign Minister and his agents to the reporting columns of the newspapers for the purpose of proving that they will only be allowed to pursue a certain line of policy. Sir STAFFORD NORTHCOTE's speech was temperate and rational, but it was not altogether effective as an answer to the clamour of provincial agitators and to the declamation of Mr. GLADSTONE.

THE FRENCH RADICAL'S BÈTE NOIRE.

A FRENCH public, if it is willing to trust to ingenious journalists for its supply of amusement, is not likely to find its confidence misplaced. The reactionary and the Radical newspapers of Paris have alike recognized the duty that is laid upon them by the unprecedented dulness of the present recess. In the absence of political excitement, something else has to be found to take its place. In this country we are accustomed to see our morning papers largely made up of picturesque descriptions of well-known watering-places or familiar sports, and the Englishman's notion of a seasonable subject in September is either an imaginary narrative of a day's progress through the stubbles or a reproduction in words of Mr. FEITH's "Ramsgate 'Sands.'" A French reader expects more stimulating food, and, as there is no longer a Constitution to be made or a Minister to be watched, his purveyors are of opinion that nothing will serve the purpose so well as religion. The plots of the Clericals and the Freethinkers are respectively the subjects of article after article, and the most unpromising fields are searched, and searched with success, for the necessary matter. The French army has not usually been considered a good school for religious fervour, but an attempt to inoculate it with ecclesiastical zeal as the best attainable substitute for religious fervour is being made and denounced with considerable vigour. Neither the Ultramontanes nor the Radicals have yet learnt that an army is of no use except in the hands of a Government, and that though every second soldier in France were willing to die in the cause of the Pope, a war against Italy would still have to be determined on by such unimpassioned civilians as M. DUFRAZE and the Duke DECAZES. Frenchmen are not yet familiar with that tendency of military men to take part in religious controversy which has long been observed in England. Among us, the most ardent speeches at the meetings of such Societies as the Church Association and the English Church Union are constantly made by officers in the army or navy; but in France it is noted as an alarming circumstance that, at a "Syllabist" Conference in Brittany, two Generals on active service filled the places of President and Vice-President. In Lyons a pilgrimage to "Our Lady of Fourvières" has been "patronized" by several general and field officers; and at a breakfast given to nine hundred persons a Major declared that the Pope's commands are superior to all others. Mr. GLADSTONE will perhaps appeal to this circumstance in support of his warnings against the political danger of Vaticanism; but those who are less alive to this peril will continue to comfort themselves with the reflection that the Pope's commands are never likely to conflict with those of this theological Major's lieutenant-colonel, and that, if they did, the lieutenant-colonel would probably get his way. At this

same breakfast an Artillery Captain spoke of the coming conflict in which he and his brethren might have to shed their blood in defence of the Cross; but, to all appearances, they will have to volunteer into the service of some other Government than their own before this prediction can be fulfilled. In the only conflict in which the Cross can at present be said to have a share its defenders belong to the Greek schism. M. DE MUN then made a speech in which he is said to have compared the Pope to the brazen serpent, and drawn the lesson that the social, military, and political renovation of France depended on the national willingness to look on him and be healed. There are many objections to the preaching of unquestioning submission to the Pope; but its acceptance by the French army would have no effect on the military efficiency of the troops. The ideas of obedience to the Pope and obedience to their superior officers admit of being kept distinct in practice, however they may be confused in theory. If M. DE MUN were ordered to fight in the Pope's service against France, he would probably discover that the command wanted some one of the characteristics ordinarily found in the Papal directions, and that the absence of this characteristic absolved him from the obligation to obedience.

Next to the army, the hospital is now the most approved field for ecclesiastical swordplay. In one of the great hospitals of Paris an addition has been made to the card which hangs at the head of each bed. Besides the information as to the patient's diet and medicine which has hitherto appeared on these cards, there is now a space left for the insertion of his religion, with an intimation, in the case of Catholics, whether he has received the Sacraments, and—in the case, it may be presumed, only of non-Catholics—whether he has expressed a desire to change his creed. As regards the first two items there seems an obvious convenience, in a hospital where the patients are of all religions, in there being some means of distinguishing which beds are to be visited by the Catholic chaplain and which by ministers of other communions. Proselytism would seem to be rendered more rather than less difficult by this precaution. An enthusiastic chaplain would be better able to sow his exhortations by all waters if there were no ticket warning him that such or such a patient is not of his fold, and that, if he forces his ministrations upon him, he will at least do so with the knowledge and under the eyes of a hostile medical staff. The convenience of the space provided for the notification of the patient's wish to change his religion is not so obvious, but in this case also the publicity given to the fact can hardly make proselytism more easy. Even if we grant that priests and nuns are watching round the bed of every Protestant or Freethinking patient, ready to convert him as soon as bodily weakness or a mean desire to propitiate the hospital authorities disposes him to recognize the claims of the infallible Church, they would scarcely wish to give needless publicity to the process. Proselytism is eminently a form of doing good which those who most practise it most blush to find fame; and when a hospital chaplain has successfully netted a convert, he is probably the last man to desire to see the notice of a change of religion affixed to the bed's head.

This view of the matter is of course much too commonplace to commend itself to Radical journalists. They see in these notices only a new instrument for advancing the nefarious purposes of the Clericals, and in order to sustain this theory they adduce certain startling statements. It has hitherto been supposed that the religious orders attached to hospitals were as unremitting in their devotion to non-Catholic patients as to Catholic. Whether this proceeded from a wish to gain influence over them, or from natural kindness, or from the teachings of their religion, or from a feeling that, as Protestants would probably be miserable after death, they might as well be made comfortable during the short remainder of their lives, the fact of the attention being shown has seldom been disputed. Now, however, it is asserted that, if a patient is known to be a Protestant or a Freethinker, he gets but little care, and is fortunate if he escapes positive ill treatment. The nuns who nurse in the hospital are careful, it is said, not to let their kindness fall equally on the just and on the unjust. All the little attentions that are supposed to mark the difference between the professional nurse and the "sister" are reserved for Catholic sufferers. For non-Catholics there is a bare performance of necessary duties. It is exceedingly difficult to believe that these charges are true. They contradict not only all previous experience, but all the most obvious considera-

tions derived from common sense and professional interest. What is likely to be the effect of the conduct now attributed to these nuns? The desire to get better treatment may, no doubt, induce a certain number of Freethinking patients to pass themselves off as Catholics while they are in the hospital, or even to go through the form of a conversion. But the most stupid or the most enthusiastic nun must know that a change of religion which has no better foundation than a hankering after grapes or a preference for beef-tea of more than the regulation strength can be of no benefit, either to the individual soul or to the Catholic Church. To the latter, indeed, it is a positive and perhaps a very great disservice. As soon as the man leaves the hospital he will revert to his old ways of thinking, and the harshness shown in the hospital to non-Catholics will afford him an excellent subject for declamation in future years. On the other hand, if, while in the hospital, he has experienced as much kindness from the nuns as though he had been a Catholic, he will probably bear away with him a grateful conviction that, whatever the Catholic Church may be, the particular Catholics he has met with are not so black as they have been painted. It seems so incredible that the nursing orders should fail to see the force of such obvious reasoning, that on this ground alone it would be safe to reject the stories circulated against them. If the hospital authorities are wise, they will be at some pains not to let them go uncontradicted. In the present excited state of French feeling on all questions connected with religion, a fiction that makes against religious orders will be eagerly accepted as a fact by large classes of the population. But the gratitude of former patients will probably be found sufficiently generous to lead them to come forward, if they are challenged, with the best possible testimony to the falsehood of these charges. Rancorous as religious disputes may have become in France, they can hardly have reached the point at which men who have owed their lives to nuns' nursing will hear them calumniated, and yet maintain an obstinate and ungenerous silence.

MR. GLADSTONE'S PAMPHLETS.

IT will be well if the agitation against Turkey has reached its climax in the late meetings in the City and Exeter Hall, for it becomes more reckless and more mischievous as it proceeds. It is impossible for once to argue with Mr. FAWCETT, who announces that the English nation will not hold itself bound by any Servian peace negotiated by the English Government, unless the terms meet with Mr. FAWCETT's approval. In the same speech Mr. FAWCETT, who is not habitually an adulator of the multitude, absurdly asserted that every working-man who read a penny paper knew more of foreign politics than the PRIME MINISTER or his colleagues. The working-man and the excitable portion of the community have not yet learnt from lay or clerical declaimers that both the suspension of hostilities and the virtual withdrawal of inadmissible terms of peace have been obtained from the Porte by the urgency of the English AMBASSADOR. The disinclination of Austria to concur in the policy of Russia is another not immaterial fact which has not been communicated to indignation meetings, and which has apparently not reached the knowledge of Mr. GLADSTONE. His third pamphlet will perhaps supply deficiencies of statement and argument; but it will probably not display any increase of moderation. In the first pamphlet which was published a fortnight ago, he apparently endeavoured, with imperfect success, to avoid a direct attack on the Government. In some passages he seemed to draw an invidious distinction between two Ministers whose characters and temperament he regards with unequal degrees of political dislike. While he declared that a change of measures and not of men was needed, he also expressed "a hope and opinion that, when once the old illusions as to British sentiment are dispelled, and Lord DERBY is set free, with his clear, impartial mind and unostentatious character, to shape the course of the Administration, he will both faithfully and firmly give effect to the wishes of the country." Of Lord BEACONSFIELD's improvement in virtue and wisdom Mr. GLADSTONE seems not to have entertained equally sanguine expectations. The speech which was delivered two or three days afterwards at Greenwich, though it might expose Mr. GLADSTONE to the charge of imprudence, was entirely free from any ad-

mixture of party politics. It was evident that Mr. GLADSTONE disapproved of the past policy of the Government; but his professed object would have been attained if the Ministers had adopted his recommendations as to the future. On the same day Lord DERBY addressed to a deputation at the Foreign Office an explanation of the conduct and intentions of the Government which satisfied many persons, and surprised none, with the exception of Mr. GLADSTONE. It is scarcely conceivable that a veteran politician and Minister can have deduced from Lord DERBY's "clear impartial mind and unostentatious character" the expectation that, in concert with his colleagues, he would at the bidding of an opponent suddenly reverse the policy which had been deliberately adopted by the Government. Lord DERBY used the language which became a responsible statesman when he announced that the Government neither came before the country nor would come before Parliament "in the position of persons who have anything to unsay that we have said in the past, or anything to regret in what we have done." The refusal of the Government to adopt his suggestions is now accepted by Mr. GLADSTONE as a challenge; and his second pamphlet, published in the newspapers, consists of a verbose and angry indictment of the Ministers, concluding with a demand that the issue between the Government and Opposition shall be submitted without delay to the decision of Parliament.

An autumn Session could only be held for the purpose of testing the strength of parties. The Ministers, if they determined to call Parliament together, would have no measure of their own to propose; but they might either await a vote of censure or cause some independent member of their own party to move a resolution of confidence. There is no precedent for such an appeal to Parliament, and for the present the Ministers can scarcely be expected to admit, by adopting an extraordinary course, that they are on their trial. If they were to yield to the pressure which Mr. GLADSTONE seeks to apply, he could scarcely, in the event of a victory in the House of Commons, refuse to accept the responsibility of office. The prevailing clamour would perhaps by that time have worn itself out; and the country would not without uneasiness entrust the conduct of the Eastern question to the passionate sympathies of Mr. GLADSTONE and to the comprehensive antipathies of Mr. LOWE. Mr. GLADSTONE indeed may be thought to refer to the reckless declarations of his former colleague when he approves Lord DERBY's proposition that "we ought not to encourage hostility against the whole Turkish race and Mahometan peoples." Unfortunately, Mr. GLADSTONE was beforehand with Mr. LOWE in furious denunciation of the Turkish race, and in unnecessary and unjust condemnation of the Mahometan faith. The Turkish race, and not their pashas or tax-gatherers, were attacked in Mr. GLADSTONE's pamphlet as "upon the whole, from the black day when they first entered Europe, the one great anti-human specimen of humanity." Their religion is described in the statement that they have "for the guide of this life a relentless fatalism; for its reward hereafter, a sensual paradise." Lord BEACONSFIELD and Lord DERBY have committed a mistake in not expressing strongly enough their reprobation of the crimes committed in Bulgaria; but it is safer to say too little than too much, and they have never allowed passion or bigotry to lead them into wild denunciations of foreign nations or of alien religions. Lord DERBY's answer to the deputation at the Foreign Office offered a creditable contrast to Mr. GLADSTONE's impassioned declamation. The belief that the Government of Constantinople never authorized the Bulgarian outrages will scarcely be shaken by the not inconsistent statement that "the Turkish Government only denied them, suppressed the papers that told of them, promoted three at least of the miscreants who superintended them, and sent a man (SELM) to inquire into them, who, as we now learn, put to the torture those Bulgarian witnesses who would not give such evidence as he desired." The promotions may have been anterior to knowledge of the crimes which were committed; and the agent may have exceeded his instructions. Eagerness to conceal and repudiate atrocities which ought to have been prevented is compatible either with guilt or with innocence. Lord DERBY's leaning to a qualified acquittal must be taken for what a hesitating opinion is worth; and it is worth more than Mr. GLADSTONE's invective.

The second pamphlet expresses less plainly than the first the only practical proposal which may be extracted from

both. Again and again Mr. GLADSTONE taunts the Government with the rejection of the Berlin Memorandum, though Lord DERBY's answer was received at the time with almost universal approval. Mr. GLADSTONE indeed professedly blames the Ministers for not substituting some alternative proposal of their own; but the acknowledged failure of the three allied EMPERORS to devise satisfactory measures proved the difficulty or impossibility of framing a scheme which would have been at the same time beneficial and practicable. At the date of the Berlin Memorandum and at the present time Mr. GLADSTONE's real and only resource is adhesion to the policy of Russia. He has even persuaded himself that the Government has departed more widely than himself from the system of Lord PALMERSTON, of whom during his lifetime Mr. GLADSTONE was not a cordial admirer. At the beginning of the last Polish insurrection Lord PALMERSTON communicated to the Russian Chancellor his regret for a movement which would, as he foresaw, be disastrous to Poland; but he added the remark that Russia was rightly served for her systematic encouragement of rebellion in the provinces of Turkey. To prove that he was not speaking at random, Lord PALMERSTON enumerated the supplies of arms and ammunition which had been recently sent by Russia into Bosnia and Bulgaria. If Russia will concur in diplomatic arrangements for the restoration of peace and for the better administration of the Turkish provinces, the English Government cannot but welcome the aid of a powerful ally; but at this moment it must be embarrassing to discuss with the Turkish Government a project of armistice which coincides with the daily reinforcement of the Servian army by Russian officers and soldiers. Even counsels of humanity may be answered by the statement that a Russian battalion has assumed a flag which indicates a determination to give no quarter. Nevertheless, the English Government, if Mr. GLADSTONE and the promoters of popular meetings fail in destroying its authority and influence, will represent to the Turkish Government that it would be for its interest to grant an armistice, and to withdraw conditions of peace which are plainly inadmissible. If Sir HENRY ELLIOT were instructed to confine himself, for the sake of popularity at home, to mere vituperation of the Turkish Government, his advice would perhaps not readily be received.

Mr. GLADSTONE probably attaches weight to the opinion of Bishop STROSSMAYER, who has lately published a letter in vindication of the Servians and of the insurgents in Bosnia. The BISHOP opposed in the Vatican Council the dogma which has so greatly troubled Mr. GLADSTONE's repose, and he is a strong advocate of Slavonic independence. He now asserts, perhaps with accurate knowledge, that the insurrection in Herzegovina was prematurely commenced against the advice of Russia; and that Servia and Montenegro, though they have naturally accepted Russian aid, engaged spontaneously in the war. Bishop STROSSMAYER adds the remarkable statement that "last year Prince GOETCHAKOFF informed Prince MILAN that Russia was unprepared, that only within three years did she count on taking Constantinople, and that only then would she call on the Slaves of the South to help her to plant the Greek cross on the dome of St. Sophia." If the BISHOP's assertion is well founded, even Mr. GLADSTONE must understand the difficulty of cordial co-operation between England and Russia. It is on the whole improbable that Prince GORTCHAKOFF should have committed himself to so hazardous a declaration; but, if Bishop STROSSMAYER is mistaken as to facts, he must at least know his own opinions. He declares that the Southern Slaves "will never accept the nationality, the language, the domination of Russia, because in such a case the rule of Turkey would be greatly preferable, as being feebler, more tolerant, and therefore less dangerous." It is unnecessary to dwell on a chimerical prophecy that the Southern Slaves will hereafter "assist their brethren, the bondsmen of Russia, to throw off the yoke, and rid themselves of the Czar." It is not in the expectation of such results that the Russian Government is now pouring men and money into Servia. In all quarters there are abundant proofs of the complicated nature of the problem which the English Government must assist in solving. The task will not be accomplished by reiterated appeals to unreasoning passion and sentimental indignation.

THE STATE OF TRADE.

THERE can be no doubt that the general condition of trade at the present moment is still very much depressed; but in a certain degree this is due not so much to an actual falling off as to the cessation of a temporary inflation which could not reasonably be expected to continue; and there are various symptoms that the experiences through which the country is now passing may in the long run be advantageous. Still in the meantime things are dull enough. The Report of the Parliamentary Committee of the Trade-Unions' Congress presents, on the whole, a doleful picture. The coal and iron trades, as is well known, are suffering severely, and "the extraordinary reductions in the wages of the men in these departments are causing great suffering and privation, not only to the men and their families, but to the retail trades in those districts." The textile trades are also in a very unsettled condition; and the short-time movement adopted by many millowners is said to have caused considerable suffering among the workers. The building trades alone continue to be generally prosperous, and in many districts, it is stated, they have during the present year reduced their working hours and obtained a considerable advance of wages. Much of this, it is added, has been owing to "the superior organization" of these trades, and "their large amount of accumulated capital, which is mainly obtained through the larger contributions paid by their members, and the increased benefits offered to them in return." It is unnecessary, however, to go so far in search of reasons for the satisfactory condition of the trades connected with building. The explanation is simply that, while other industries have been suffering from excessive competition at home and the loss of foreign markets, the builders have always had plenty of work to do, and have profited accordingly. This may be taken as a proof that, notwithstanding the fluctuations and distress in certain branches of commerce, the steady progress of the country has not been suspended. It may also be remarked that, while operative builders are of course entitled to their share of the profits of a flourishing business, the combined reduction of hours of labour and increase of wages is not exactly an advantage to the community at large. As for wages, workingmen have a right, like other classes, to make the best bargain they can for themselves; but the reduction of hours of labour is a distinct limitation of the productive power of the country, which weakens our position and favours foreign competition. The nine hours' movement was advocated on the plea that working-men would thus gain a reserve of energy and health which would enable them to put more force into the work done in the shorter hours, and would also give them an opportunity of cultivating that intelligence which makes work so much more valuable. But in practice it has not been found to have this effect. On the contrary, the men, ever since the system has been tried, have endeavoured to waste time, and begin "playing" at the end of eight hours. It is needless to say that this is a serious loss, not only in production, but in the use of the machinery, which, when standing idle, adds to the expense of the manufacture. For this reason there has arisen a strong conviction among employers that the short-hours' system is in every way a mistake; and hence the movement that is now taking place against it. The policy of Trade-Unionism has two conflicting objects which it has to reconcile as best it can—to keep up wages to the highest point, and at the same time to compel the employment of the largest number of men. Hence the attempt to place all workers, irrespectively of intelligence or capacity, on a level, and to shorten hours, as well as to restrict the amount of work which each man is permitted to do. No doubt continuous labour which produces exhaustion is a bad thing, not only for the immediate victims, but for society at large; but an artificial and wanton cutting down of industrial power simply for the sake of providing employment for a superfluous number of workmen is at least equally injurious to the interests of the community.

The Parliamentary Committee of the Congress also call attention to other evils which in their opinion operate to the disadvantage of trade, and among these a prominent place is given to reckless speculation. "In the greedy race for accumulation, legitimate commerce," we are told, "has too often given place to a system of gambling, and healthy trade lapsed into languishing business." It cannot be denied that this is true, and that it is absurd, as well as unjust,

to make the operatives exclusively responsible for the ruinous consequences of unscrupulous trading. At the same time, we do not agree with the Committee that the "workers are the first and greatest sufferers." All classes suffer—employers, workmen, and consumers. The system of reckless speculative trading has undoubtedly a corrupting and injurious effect on all sides; but the Trade-Unions would do well to consider how far their own operations tend to encourage it. Nothing makes business so uncertain, and consequently so speculative, as the risk of strikes. Sound business is founded on fixed calculations, upon which contracts may be safely based; but when an employer is liable at any moment to be thrown out of his reckonings by a sudden combination among his workpeople to make some inordinate demand, it becomes impossible for him to conduct his affairs in this way. It is perfectly true that "legitimate commerce has given place "to a system of gambling"; but one of the chief causes of this is that the price of labour has, through the disturbing operation of the Trade-Unions, become as shifty and uncertain as the throw of dice. The one-eyed policy of the Trade-Unions, looking not to the general conditions of trade, but to the special opportunities which their employer's difficulties at any moment afford for extorting money from him, forces him into a system which must be more or less gambling. He must take his chances as they come, and can never know how far the most important element of his calculations may not be exposed to a sudden and unexpected revolution. The Committee do indeed admit that there "are reasonable causes to be found for the abatement "of the extraordinary demand on our manufacturing re—"sources experienced a few years back," in the fact of two of the most industrious nations of Europe having been at war, and the subsequent stagnation of trade in America. But they immediately start off in pursuit of a will o' the wisp, for they go on to say, "We have also political and "social causes of home growth which keenly affect our "national prosperity," and "It is a truism that those "who possess the least political influence are always the "first to suffer national reverses." We have here a trace of the hallucination which underlies all Trade-Union tactics, that it is possible by compulsory laws to improve the material condition of the labouring classes. The meaning would seem to be that, if working-men had all votes, and made use of them under proper discipline, they could artificially create a state of things under which they would have double wages for half the usual amount of work. As the Committee urge, "If our class will only, in the future, "give more thought to public questions generally, and take "a more active part in all movements, whether directly or "indirectly affecting their interest," they will be sure to be much better off. It is needless to say that the only way in which trade can be made at once stable and prosperous is that it shall be conducted with a steady eye to the actual conditions of the market; and that mischief must necessarily follow from any attempt to impose artificial arrangements in the exclusive interest of one class of the community. Society does not exist merely for the purpose of securing working-men high wages and short hours of work, but for the general advancement and welfare of the community.

At the same time that the Trade-Union delegates at Newcastle were putting forth these visionary ideas as to the improvement of the material condition of working-men, the annual meeting of the Iron and Steel Institute was being held at Leeds, at which some things were said which well deserve the attention of the Trade-Unionists. There was a discussion on the comparative merits of welding and puddling iron, in which it seemed to be admitted on all hands, as one speaker said, that machinery would soon entirely supersede hand labour in the puddling process. It was further stated that a lower type of men had taken the place of the old and more intelligent puddlers, and hence the necessity for mechanical puddling. There can be no doubt that the Unions, by their foolish attempts to force up wages and to force down hours beyond their natural limits, are giving the strongest impulse to the employers to extend the use of machinery as a substitute for human labour. Another question which received attention at this meeting was that of technical education in connexion with the iron trade. Mr. JONES of Middlesbrough read a very sensible paper on this subject, in which he admitted that the School of Mines had done some good, and also that the Science and

Art Department had organized a useful system of elementary education in science; but he showed that this was not enough. He also exposed the absurdity of the projected job of establishing out of public funds a series of scholarships, the benefit of which would be confined to London; and urged that there should be a general, and not a local, distribution of such a boon. The proper course, he said, was to render assistance within certain limits to the science colleges and institutions of a similar character in the principal manufacturing districts, and in this way to encourage the foundation of other colleges in suitable places; and this view appeared to receive a general acceptance. There can be little doubt that the tendency of industry is to become more scientific, and this must naturally be accompanied by a higher scale of education for the operatives, and consequently, it may be hoped, by a more intelligent attitude on their part towards the concerns from which they derive a livelihood. The report of the proceedings of the Institute also shows the great variety of trades which can be carried on in this country, and the scope for steady, sober enterprise which exists even at the worst times. When certain trades are bad, other trades are pretty sure to be doing well. We have only to scan the number of different establishments in Leeds which were visited by members of the Society in order to understand the vitality of English industry, when taken up in a proper spirit, as a field, not for gambling speculations, but for solid trading within natural limits. The truth is, as we have said, that the depression of trade which is now so much complained of is owing not so much to any decay of national resources as to both employers and working-men having rather had their heads turned. A return to more rational and less ambitious methods of commerce will no doubt lead to a recovery of sound prosperity.

SOUTH AFRICA.

THE soundness of Lord CARNAEVON'S scheme of South African federation has received a striking and untoward illustration. The PRESIDENT of the Transvaal Republic, at the head of the Boer Militia, has been defeated by the natives, and, at the date of the last accounts, his forces were in considerable danger. It was said that the President, MR. BURGERS, complained of the cowardice of his men; but it is not easy to believe that Hollanders, fighting for their own interest in a war provoked by themselves, would be wanting in courage. The Dutch are inferior to no other nation in warlike aptitude, in tenacity, or in patriotism, and their descendants at the Cape have not hitherto failed in boldness, enterprise, or confidence in themselves. Civilians who have become soldiers for a special occasion sometimes exhibit the results of imperfect discipline in liability to temporary panic. Their inexperience induces them to exaggerate dangers which they had perhaps before unduly despised; but if the Boers are driven to extremity, they will fight to the last. There is reason to believe that the settlers were the aggressors in the present quarrel; but, whatever moral responsibility they may have incurred, there will be little difference of opinion in the English Colonies or in Downing Street as to the propriety of affording the Transvaal Government the assistance which it asks. Although the Dutch farmers some years ago withdrew themselves from English allegiance, Europeans in the presence of a barbarous enemy must acknowledge a natural community of interest and feeling. The main object of the Boers in establishing their independence was to avoid the control of the English Government over their relations with the natives. Other grounds of dissatisfaction were alleged, but minor differences might probably have been compromised. The same reason probably caused the recent refusal of the Transvaal Government to attend the Conference which was proposed by Lord CARNAEVON. Whether the Boers had once more become subjects of the English Government, or had entered into a definite alliance with the neighbouring colonies, they must have been prepared to conform to the established policy of England in dealing with the Caffres. Encroachments on native territory, and violent measures against Caffre chiefs, would have been prohibited by any kind of treaty or convention which could have been concluded. The inhabitants of the Transvaal Republic, like their kinsmen of the Free State which was lately represented in London by Mr. BRAND, thought them-

selves strong enough to settle their own border quarrels without assistance, and without submitting to the interference which it would involve.

If Sir HENRY BARKLY's concise telegraphic despatch may be trusted, the Transvaal Republic has already applied to the Government of the Cape, not only for aid, but for annexation. As it is added that the Legislature, or Volksraad, is to be immediately convoked, it is evident that the proposal of reunion cannot have been formal or authoritative. When the victorious Caffres have been persuaded or compelled to retire within their own territory, the Boers might probably withdraw offers of submission which may have been hastily made. It is perhaps not altogether to be regretted that the present Ministry at the Cape may, in conformity with its previous policy, probably discourage proposals for the extension of English territory. The reported demand of Mr. BURGERS and his colleagues must involve a federal relation which has hitherto been disapproved by Sir H. BARKLY's advisers. The ultimate adoption of Lord CAERNARVON'S scheme is obviously desirable; but it may not be inconvenient that the little Dutch States should learn that their return to their former connexion is not eagerly desired. The colonists may perhaps not share the feelings of those Englishmen who at the time of the separation regarded with a certain sentiment of regret the curtailment, even in a remote region and to a small extent, of the dominions of the Empire. The declaration attributed truly or falsely to Prince BISMARCK, when the Ionian Protectorate was surrendered, that renunciation was the beginning of decay, was not inconsistent with the patriotic prejudice of Englishmen. The return of the Dutch Republics would invalidate the precedent of disruption. A provident colonial statesman would foresee possible danger or inconvenience from the neighbourhood of independent European communities. The Australians sometimes persuade themselves that they are aggrieved by the existence of a French colony within a thousand miles of their shores. If the Dutch States hereafter become populous, their relations with the neighbouring colonies may sometimes involve diplomatic complications, if not armed collision. Even a conflict of dissimilar tariffs sometimes causes much mischief. On the other hand, it is possible that acceptance of the proffered cession of independence might involve a certain amount of sacrifice. Mr. MOLTENO's Government refused even to consider the expediency of federation with Natal and Griqualand West, on the ground that the resources of the Cape were more fully developed than those of the minor colonies, and that its position was safer.

A larger and more generous policy would in the end be more profitable. The Caffre tribes on the Cape frontier have become partially civilized, and they are more and more inclined to agriculture and other settled occupations. The colonists appear to have no apprehension of war; and it is stated that a friendly interview has lately been held with the most turbulent of the chiefs on the frontier. It cannot but be for the interest of the Cape, as well of its less fortunate neighbours, to extend the area of a policy which seems to have succeeded, and at the same time to obtain additional security against possible hostility. It is impossible to place implicit trust in the good will and peaceable disposition of half-civilized tribes. The occurrence of a casual collision, the existence of an unforeseen grievance, or the ambition of a warlike chief, might at any time render it necessary to resort to force. The relations of the native tribes to one another are not thoroughly understood, and a warlike tendency in any part of the wide regions inhabited by the Caffres would probably spread. If the present opponents of the Transvaal Boers were to obtain decisive and permanent success, there would be imminent risk of a native invasion of Natal. In that colony the members of the population are insufficient for purposes of defence, and it is impossible to know that a native war in Natal might not spread to the Cape itself. The Caffres are not, like the Maoris of New Zealand, an isolated body, shut out from the possibility of reinforcement. The statistics of the interior, and especially the numbers of the Caffres, are unknown, and the wholly or partly pacified tribes on the Cape frontier are but a minority of the nation or race. But for the objections which were raised both by the colonies and by the independent States to Lord CAERNARVON'S proposal, it might have seemed a truism that one military and political system of dealing with the natives should prevail throughout South Africa.

The sensitive jealousy of dictation which unpleasantly characterizes English colonies in all parts of the world is

probably the principal cause of the opposition to federation. It could not be expected that the outlying Dutch settlements should be ready to surrender their independence when the English colonies pursue a policy of separation. The Boers may perhaps have foreseen that they would be rescued in case of extreme need from the consequences of their own aggressions on the natives. In the meantime it was more agreeable to remain exempt from cautious or philanthropic interference. If the colonial policy of England were not in the present day purely benevolent and disinterested, the influence of the Home Government would be promoted, not by federation, but by division. The small colony of Natal lately assented to a reduction of the popular element in the Legislature, consisting in a substitution of official nominees for elected members. It would have been useless, if it had been desirable, to propose any measure of the kind to the comparatively powerful community of the Cape. If the minor settlements and the outlying States become federally united with the principal colony, their absolute control of their own policy may be restrained; but they will have no officious interference to apprehend from the Colonial Office. The wish of English statesmen of all parties is to establish in Canada, Australia, New Zealand, and South Africa institutions which may be equally adapted to a continuance of the colonial connexion or to future independence. It is unnecessary to urge on the Australians a union among themselves which will hereafter probably be voluntarily adopted. If the Australian States think fit to stand apart from one another, they will nevertheless be powerful and populous communities. The South African Colonies might have been equally secure against the hardship of receiving good advice, but for the neighbourhood of the warlike native tribes. The Transvaal Boers have now practically learnt the risk which they incur from isolation; and it may be hoped that the Government of the Cape will neither refuse them assistance nor pursue the selfish policy of rejecting proposals for reunion which may be made in proper form on due deliberation.

LIABILITY OF EMPLOYERS.

THE Select Committee appointed to consider the law relating to the liability of employers for injury to their servants has reported the evidence already taken, and has recommended that the inquiry be resumed next year. It will be remembered that the Bill introduced last Session by Mr. MACDONALD proposed to leave the question of liability to the jury in each case, its single provision being that the plea of "common employment" should no longer be a ground of defence against an action for damages or compensation in respect of bodily injury or loss of life. This would bring the case of a servant injured by the wrongful act, neglect, or default of a fellow-servant under that general provision of law which holds the master liable to pay compensation for the consequences of such act or neglect when committed in the course of a servant's employment. At present an injury done by one servant to another is excepted from this general law. Mr. ILBERT'S evidence contains a very clear statement of the steps by which this exception has become established. The first really leading case in England, he says, is the case of HUTCHINSON *v.* The York, Newcastle, and Berwick Railway Company, which was decided in 1850. The case was that of a railway servant travelling as a passenger in a train which came into collision with another train owing to the negligence of the engine-driver. The servant was injured, and brought an action for compensation against the Railway Company; but the Court held that the negligence of the engine-driver was included among the risks which the plaintiff had agreed to run when he entered into the defendants' service. "The principle is," said Baron ALDERSON, "that a servant when he engages to serve a master undertakes, as between him and his master, to run all the risks of his service, and this includes the risk of negligence on the part of the fellow-servant, whenever he is acting in the discharge of his duty as servant of him who is the common master of both."

The law as thus laid down was repudiated by several Scotch Judges, and the next leading case on the subject is that of the Bartonhill Coal Company *v.* REID, decided by the House of Lords in 1858. The effect of this judgment was to overrule the decisions of the Scotch Courts, and to affirm the law as laid down by Baron ALDERSON, with certain qualifications which

had been introduced in intermediate cases. Since that time a master has not been responsible for an injury to one of his workmen caused by the negligence of a fellow-workman. He is bound, however, if he employs a servant in a work of danger, to guard him against unnecessary risks arising from defective tackle or machinery, and also to do his best to provide his servants with competent fellow-servants. But, as a master is not held to warrant the competency of his servants, the burden of proving that he had failed to exercise due care in their selection rests with the person injured. The Scotch Judges then attempted to fix the employer with liability for acts done by servants standing to him in the relation of agent or representative; but this doctrine also was overruled by the House of Lords in the case of *WILSON v. MERRY*, which decided that "workmen do not cease to be fellow-workmen because they are not all equal in station or authority." Lord CAIENS's judgment in this case bases the rule on higher grounds than the fact that the author of the injury is the fellow-workman of the sufferer. "The master," he says, "is not and cannot be liable to his servant unless there be negligence on the part of the master in that which he, the master, has contracted or undertaken with his servant to do. . . . What the master is bound to his servant to do in the event of his not personally supervising and directing the work is to select proper and competent persons to do so, and to furnish them with adequate materials and resources for the work. When he has done this he has done all that he is bound to do." Thus the liability of employers is determined by their contract with their servants, and the law assumes that one of the terms of this contract is an agreement on the part of the servant to run all the risks incidental to the service. Upon this Mr. ILBERT makes two very pertinent observations. One is, that the law imports into the contract between an employer and a servant a term which it does not import into the precisely similar contract between a carrier and a passenger. The other is that the law, while it imports into the contract an undertaking on the part of the servant to run all the risks incidental to the service, does not import into it a corresponding undertaking on the part of the master that due care shall be used by his servants and agents.

We have, therefore, a general law by which a master is responsible for injuries caused by the wrongful act or default of a servant acting in the ordinary course of his employment, and a special exception by which he is relieved from this responsibility where the person injured is his servant. It is hard to see any good reason for maintaining both the rule and the exception. It may be a hardship to make an employer liable for the wrongful acts of his servants; but, if so, the general law is unjust, and ought to be abolished. It may be right to make an employer liable for the wrongful acts of his servants; but, if so, where is the justification of excepting injured servants from the benefit of the law? The doctrine of the master's liability for his servant's acts may perhaps be traced to considerations of public policy. Here is a plain wrong done. A. is seriously injured by the act of B. Naturally, then, his remedy ought to be against B. But B. would not have injured him, probably would not have had the power of injuring him, if he had not been in the service of C. It was C.'s work that he was doing, and it was C.'s business to take care that he employed none but qualified servants to do his work. Again, B. is not a perfectly free agent in the matter. He is simply obeying C.'s orders, therefore C. is the really responsible person. This conclusion is strengthened perhaps by the fact that one object of establishing responsibility is to support a claim for compensation, and it would be of little use to set this claim up against a servant. The master has the money necessary to pay the claim if it is admitted, the servant has not; and, on the principle that there is no wrong without a remedy, the remedy is demanded at the hands of him who is able to furnish it, rather than of him who is unable. Nor is this reasoning so rough and ready as it seems. The result of leaving injuries done by servants to go uncompensated—for to throw the responsibility on the servant, instead of on the master, would be tantamount to this—would be to destroy the only protection that the public have against many forms of carelessness. Why is it that a gentleman's coachman drives, as a rule, more carefully than a hansom cabman? Not, probably, because the former has any special tenderness for the lives or limbs of the passers-by, but because he knows that his master is liable for all the damage he does, and that recklessness will consequently

end in dismissal. The cabman, on the other hand, is often a man of straw, and except so far as he lays himself open to criminal proceedings, there is nothing to be gained by suing him.

On the whole, therefore, it seems expedient that the general law which imposes the responsibility of a servant's negligence on the master should be maintained; and in that case it will be very difficult to maintain in its integrity the exception in the case of fellow-servants. At the same time it must be remembered that the simple abolition of the exception would place masters in a very much worse position than they are now. The occasions on which the carelessness of a servant can injure the public are few; the occasions on which it may injure a fellow-servant are many. No matter what care an employer may exercise in the choice of competent workmen, he cannot have such a knowledge of all the men who may be in his employ as to feel any reasonable security that they will injure no one except by some unavoidable accident. The mishaps that arise from working in company with large numbers of men not specially trained or accustomed to work together seem to be fairly included in the risks incident to that employment. There are two classes of risk, however, that do not necessarily, or even reasonably, fall under this head. One is the risk arising from the negligence of foremen, managers, overlookers, and the like. In this case the employer has much more power of knowing the character and observing the work of the servant, and may therefore be fairly regarded as proportionately responsible for his acts. It would be useless to expect a builder to exercise any real discretion in the selection of a couple of hundred workmen, but there would be nothing unreasonable in expecting him to exercise a real discretion in the choice, or a real supervision over the conduct, of his immediate agents. If he were held responsible for injuries occasioned to his workmen by the wrongful acts or the neglect of these agents, one great source of complaint against the existing law would be removed. Workmen can to a certain extent exercise a check upon one another, and a very careless hand would probably be dismissed in deference to a remonstrance from his fellows. But a remonstrance directed against a foreman or manager would probably receive no attention from the employer; while, in the event of its proving unsuccessful, every one who had joined in it would feel that he had made an enemy of a man who had power to pay him back. The other exception relates to risks caused by the fault of the employer, whether in providing unsafe plant, or in not enforcing the rules by the observance of which accidents might be prevented, or in not adopting the best appliances for ensuring safety, or in not providing sufficient accommodation for the work to be done, or in not employing a sufficient number of men to do it. Upon the general principle laid down by Lord CAIENS of which the rule about common employment is a particular case, all these risks are assumed to be included in the servant's contract. Yet they are all unnecessary risks—risks, that is, which can be foreseen, and, when foreseen, can be guarded against. We do not say that the liability of employers might not be extended further than this; but even so far as the inquiry by the Select Committee has already gone, it is plain that it may fairly and safely be pushed to this length.

BARBADOES.

THE news from Barbadoes is perhaps not more unsatisfactory than might have been expected. In the political atmosphere storms sometimes subside most slowly when they are confined within a small area. There are no other interests to turn the thoughts of the community which they visit from the particular question out of which the quarrel has arisen, and the sense of personal defeat is not lessened by being shared with a numerous party. The Barbadoes Legislature is, after all, only a large committee, and, when committees do disagree, they import an amount of passion into the controversy which is unknown in larger assemblies. If the planters had been well advised, they would have felt that the sooner their share in the recent disturbances was forgotten the better for their own credit. There had been very little ground for the fear they had entertained of the negro population, and scarcely any for the specific charges they had brought against the GOVERNOR. Mr. POPE HENNESSY had not always been

quite prudent, and the negroes had undoubtedly been guilty of some riotous depredations upon the potato fields. But, considering how greatly the speeches of the one and the acts of the other had been exaggerated by the planters' advocates, the wise course would have been to let the whole subject drop as quickly as was consistent with the necessity of not appearing to condone larceny. A few slight and passing examples might have been made of the ringleaders of a riot in which hunger seems to have borne as large a part as any more strictly political appetite, and the rest might have been dismissed under the operation of an amnesty in which mercy would have been curiously mingled with contempt.

This was not the view of those whose business it was to deal with the rioters. When the "Grand Sessions of the Peace" were opened in Bridgetown on the 7th of last month, 340 prisoners were in custody on charges arising out of the April riots, and of these all but three are still in custody. The reason of this delay is to be sought partly in an unavoidable conflict between the local and Imperial authorities, and partly in the action of the Chief Justice of BARBADOES. On the 11th of August, when hardly any of the rioters had been tried, a telegram was received from Lord CARNARVON stating that he would advise the Crown to send out a special Judge for the purpose. From that time until the last mail left, the Assembly has been debating the Government proposal to pay the expenses of this special Judge, and no decision had then been come to on the point. The action of the CHIEF JUSTICE both before and after the arrival of the telegram from Lord CARNARVON completely justifies the action of the Colonial Office. His charge to the Grand Jury is said to have attributed views to the rioters which there is no evidence that they ever entertained. In the first case of rioting that was tried the prisoner had plundered three potato fields; but as these cumulative crimes had been committed in the course of an hour and a half, it was expected that they would be treated as making up a single rioting. Instead of this, the CHIEF JUSTICE treated them as separate offences, and imposed three separate terms of imprisonment amounting in all to five years. After it had been determined that no more rioting cases were to be taken until the arrival of the special Judge, the ATTORNEY-GENERAL said that, considering the crowded and unhealthy state of the gaol, he was instructed by the Crown to offer no opposition to the prisoners being admitted to bail. An unseemly wrangle then took place between the ATTORNEY-GENERAL and the CHIEF JUSTICE, the former contending that it rested with the Crown to decide which cases should be brought forward, and in what order they should be taken, the latter declaring that he would not allow justice to be defeated, and that under no circumstance would he allow felonies to be admitted to bail. According to the *Times*' Correspondent this latter boast was speedily falsified. Just after the 337 rioters, who had already been in custody for four months, had been consigned to prison for four months more, an application was made to the Court to enlarge the bail of a certain planter who had been committed for trial on the charge of shooting a negro. The ATTORNEY-GENERAL opposed this application on behalf of the Crown, and argued that, if felonies which only involved larceny were not to be bailed, much less should a felony which involved wounding with intent to murder. The CHIEF JUSTICE refused to admit the force of this reasoning, and made an order for enlarging the bail. He would seem to be of opinion that difference of colour is of more real importance than any superficial resemblance in the magnitude of the several offences.

The Constitution of Barbadoes is scarcely likely to survive a serious discussion of its merits. So long as it worked fairly well there was no need to inquire too closely into its theoretical imperfections; but now that it has become exceedingly difficult to govern the island without upsetting it, it is natural to remark that a worse arrangement for governing a community made up of two hostile races could scarcely be imagined. The population of the island, according to the *Times*' Correspondent, is about 180,000, while the actual number of electors is not above 1,000. In one parish, where the population exceeds 8,000, there are only 24 electors. In another, with a population of nearly 10,000, there are only 92 electors. So long as there was no ill feeling between the whites and the negroes, the latter might submit cheerfully to the rule of a representative body in which they are virtually unrepresented. But there

is not much chance of their doing this when once the relations between them and the whites have become unfriendly. Nothing that the Assembly does is likely to be favourably viewed by the negroes, and unfortunately most things that the Assembly does are likely to give the negroes but too much ground for their distrust. The *Times*' Correspondent rightly instances, as evidence of the extraordinary state of feeling which prevails in Barbadoes, the fact that none of the local barristers or attorneys were willing to undertake the defence of the rioters, who "were thus left "absolutely without legal assistance, and unable even to "secure subpoenas for any of the witnesses they may wish "to summon for their defence." When petty passions of race and colour are allowed to override the decencies of justice and the traditions of an honourable profession, a colony must be in a very bad way. The ordinary remedy for a too restricted suffrage is plainly inapplicable in this case. The negroes of Barbadoes are not in a position to undertake the government of the island, and a Reform Bill which should have any real effect in the distribution of electoral power would virtually invest them with this function. When a similar change was introduced into the Southern States of America, the Federal Government had at least the excuse that it had not the means of administering them from Washington. No such difficulty arises in the case of Barbadoes. The Colonial Office has had a larger community and still more violent passions to deal with in Jamaica, and its intervention has been entirely successful. It is possible, of course, that this teacup agitation may, after all, subside very quickly, and in that case Lord CARNARVON may be excused from introducing an ideal reform. But in the more probable case of a continuance of the present state of feeling, the example of Jamaica is the one that he will most naturally follow. Nor need the SECRETARY OF STATE be troubled by any regrets for the system that he is obliged to overturn. Representative institutions are not even theoretically applicable to small communities in which the lines of social demarcation coincide with distinctions of race and colour.

The gravity of events in Barbadoes has been a little relieved by an assault upon the GOVERNOR in which the local press bore a perhaps unprecedented share. That conductors of newspapers should stimulate their readers into active resistance to what they esteem oppression is not an infrequent incident of modern agitations. But that the proprietor of a newspaper should with his own hands fling a bundle of his own journal at the tyrant's head is an advance upon all previous action on the part of the press. Mr. BREWSTER, the proprietor in question, may perhaps have felt that this was the only way in which Mr. HENNESSY could be made to feel his sarcasms. But even in Barbadoes the law does not yet allow newspapers to be made the vehicle of a material assault, and he was sentenced to two months' imprisonment with hard labour. Left to himself, Mr. BREWSTER would no doubt have played a hero's part, and have endured Mr. HENNESSY's vengeance without uttering a single cry for mercy. But in all ages tender-hearted female relations have been obstacles to heroism, and the very day after the sentence had been passed the wife, mother, and sisters of the culprit went to Government House to crave for pardon. Mr. HENNESSY very properly declined to grant their prayer until a notice of appeal against the sentence which had been given on Mr. BREWSTER's behalf had been withdrawn, and with equal propriety consented to pardon him as soon as this formality had been gone through. It is well that there should be one element of amusement in the Barbadoes riots.

NAVAL ADMINISTRATION.

A NOTHER ominous addition has just been made to the tale of mishaps which have lately befallen the naval service. We learn from the *Pall Mall Gazette* of Thursday that "the armour-plated ship *Alexandra*, the latest and most powerful addition to the broadside iron-clad ships of the navy, has been compelled to abandon her speed trials on which she had entered, and return to Chatham Dockyard, in consequence of the fracture of the crank shaft during the time of trial." The Correspondent who supplies this information adds:—"It is remarked that the *Alexandra*'s machinery was supplied by the same firm which manufactured the engines for the *Thunderer*, and that the *Alexandra* is the first ironclad

"which has been taken on a trial trip since the lamentable "disaster on board of that ship." It is also mentioned that, "under the supervision of Admiral STEWART, "C.B., Controller of the Navy, and other officials connected with the Admiralty, a searching investigation into "the cause of the breaking of the crank shaft will be instituted." It is to be hoped that this investigation will be a searching one; but the unsatisfactory manner in which Admiralty inquiries have been systematically conducted since Mr. WARD HUNT has been at the head of the department is certainly not calculated to command public confidence. It is now the regular practice of the Admiralty to hush up and condone the grossest cases of carelessness and blundering in order to conceal the state into which the service is falling. In the case of the *Iron Duke*, which was being flooded for a quarter of an hour, without any one on board knowing where the water came from or how to stop it, an official statement was published audaciously declaring that there had been "no possible "danger"; and, though it was discovered that there had been most disgraceful neglect in regard to the marking of the valves, no one was punished. In the case of the *Thunderer*, the inquiry was left in the hands of a Coroner who is a servant of the Admiralty, and had already shown his imbecility in the *Mistletoe* inquest; and was confined to mere mechanical details, while the question of personal responsibility was wholly suppressed. It is probable that the account given of this new accident in the *Times* comes from an official source, inasmuch as it disguises the truth. A statement that "the trial of the *Alexandra* was pronounced to be "satisfactory on the whole" is followed by the admission that "further testing of the speed of the ship had been "proposed, but examination of the machinery after the "first trial showed some slight defects." No mention is made in this paragraph of the broken crank shaft, which can hardly be considered a slight defect. Moreover, the fact that the ship will not be ready for further trials for at least three weeks is a sufficient proof of something seriously wrong. It will be remembered that at the *Thunderer* inquest Captain WADDILOVE, the commander of the Steam Reserve, laid it down as a fixed principle that the Admiralty had only to get its machinery from a particular firm to be perfectly safe. We have here another illustration of the consequence of trusting to this rule.

PEDAGOGUES AND POETS.

THERE has been during the last few years a great increase in the production of school-books, and it would appear that, on the whole, there has also been an improvement in their quality. It has been discovered that an eminent authority on any subject need not be ashamed to write an elementary text-book, and there are symptoms of a general and wholesome desire to make this branch of literature more thorough and attractive. The main object of education is not merely to impart a certain quantity of dry information, but to stimulate the mind; and, in so far as the new school-books promote this object, they deserve to be welcomed. At the same time it is impossible not to see that many of them are of a very ill-considered and useless character, and likely to do harm rather than good. In the first place, it is absurd to think that sound elementary teaching can be made altogether smooth and pleasant to young people. Pap is a very suitable food at a certain period of infancy, but it is necessary that boys and girls should learn to masticate. And it is the same with literary diet. There must be a certain amount of effort and labour on the part of young people in order that their faculties should be exercised, and that what they learn may be impressed on their minds. We are afraid, however, that there is a disposition growing up to give too much help in school-books, and to make pupils lazy by doing for them much that they ought to do for themselves. As an illustration of this, we may take some editions of poems and essays by well-known authors in which almost every word of the text has an interpretation appended to it in order to save the reader the trouble of looking it out in a dictionary, or the teacher the trouble of explaining the word orally.

In the prospectus of a series of *Annotated Poems of English Authors* (Longmans and Co.) it is set forth that there has hitherto been a want of "poems sufficiently annotated and explained to make their meaning clear to boys and girls," and that the object of this series is to "make each work interesting and intelligible." And the means by which this is done are thus described:—"Copious notes, grammatical hints, &c., will be given at the foot of each page, thus saving the time and trouble of looking elsewhere for information." In itself, of course, the object aimed at is a very desirable one; but we must say we doubt very much the good effect of the process which is adopted to obtain it. Take, for instance, the case of Goldsmith's *Deserted Village*, which is about as simple and clear in its language as poetry can be. There is nothing in the least abstruse either in the subject, the ideas, or

the vocabulary of the poet. Yet in the edition before us the poetry is utterly swamped with notes, which the unfortunate little reader is expected to take with the text as he goes along. At almost every other word he is pulled up, and obliged to look at a note, and so the flow of thought in the poem is completely broken up. For instance, the line beginning "Where smiling spring" is surely perfectly plain and intelligible, even to a young reader, but the pedagogue steps in and grandly explains:—"Where smiling spring, &c., i.e. it possessed so favourable a climate that fruits and flowers came earlier and remained later than in most other places." Again, "parting summer" cannot be passed without giving the information that "parting" comes from the French *partir*. A more egregious instance of stupid intrusion is that in regard to the line

Seats of my youth, when every sport could please.

"The poet seems," we are told, "regretfully to hint that his zest for enjoyment is not so great as it was." It is thought necessary to furnish a translation of "decent"; and "the village train" has to be thus elucidated:—"Train, a number of persons following one another. A train is anything drawn out at length, as a train of gunpowder, a train of carriages, a train of a robe; and is derived from the French *trainier*, which comes from the Latin *trahere*, to draw." All this may be very useful for a child to know, but how horribly the interlarding of it in such a line must confuse and deaden a child's idea of poetry. "Sleight" and "feats" are also explained in detail; but surely any young person fit to understand poetry ought to be held to know the meaning of such words without turning to a dictionary. There is no harm in pointing out that poets sometimes talk nonsense, as Goldsmith did when he spoke of every rood maintaining its man; but "glossy," "stints," and "desert," can scarcely require interpretation; and there is a pragmatical dulness in weighting the poetical picture suggested by

sports like these,
With sweet succession, taught even toil to please,

with the leaden commonplace, "i.e. those who enjoyed these sports went to their ordinary labour with the greater pleasure afterwards, just as persons usually work with better spirit after a holiday." The only purpose of such a commentary would seem to be to show the distinction between intelligent verse and stupid prose.

The *Traveller* is also treated in the same barbarous way. "Remote, unfriended, melancholy, slow," is all translated, and lectured on, with a quotation from Burton; "heart untravelling" has to be explained as "left at home, not travelling with its owner; a metaphorical expression"; "ruddy" also leads to priggish etymology. "These rocks, by custom, turn to beds of down" produces the following pedantic imbecility—"i.e. the inhabitants of these regions are accustomed to sleeping on the hard rocks that they rest as comfortably there as on beds of down. We must make allowance for some poetical exaggeration here." Again the poet remarks that "small the bliss that sense"—that is, sensual pleasure—"alone bestows," and the pedagogue feels bound to vindicate his superiority to the bard by interposing:—"He is wrong here. The quantity of this bliss is great, for it is common to all animals, but it is the lowest kind of bliss." This is meant to be a very deep, but is only an idle, criticism based on a foolish misconception of an obvious passage. "Distressful yells" bring out the news that "yell is an onomatopoeia." When from the Continent the poet "casts a long look where England's glories shine," the owlish teacher thinks it needful to explain "i.e. mentally of course." Milton's "Allegro" and "Pensero" are subjected to much the same treatment. "Staid wisdom" cannot be got over without such a note as this:—"A stay is a support, a prop. To stay is to support, keep a thing steady. Hence staid wisdom is that which is steadied, kept firm, grave, sober. Wisdom is here personified, i.e. spoken of as a person, by a figure of speech called Personification or Prosopopoeia." "Heaved stroke" suggests that "our idea of a coal-heaver is rather a man who pitches the coal into the cellar than the one who lifts it up into the wagon and carries it into the house, and yet the latter is the more correct notion." In short, these annotations remind one of nothing so much as the mysterious observations of Mr. F.'s Aunt, such as "There are milestones on the Dover road." As for Gray's *Elegy*, it is almost buried out of sight in notes, the reader being dismally interrupted at almost every word in order to listen to irrelevant dictionary talk and feeble-minded comment, such as—"To dumb forgetfulness a prey." Forgetfulness is here personified as a wild beast preying upon people." Persons who edit poetry in this way for young readers cannot have the faintest conception of what poetry really is, or of the sort of service which it is meant to render to the human mind. It is impossible that any one can enter into the spirit of poetry and follow its flights who has not already a familiar acquaintance with the meaning of words. The preparation for reading poetry as supplied in these notes and the enjoyment of poetry are absolutely incompatible; and the only effect of the process here adopted is to associate noble and beautiful English literature with the drudgery of elementary lessons. Nothing is better calculated to make children stupidly priggish than the habit of diverting their attention from the thought conveyed in a poem to some detail of technical information or fragment of pedantic and idle criticism.

Another batch of school-books of the same kind is *The London Series of English Classics* (Longmans and Co.), the editors of which say they "hope to give help not only in the interpretation of the difficulties, but in the appreciation of the beauties, of the works on which they comment." We have an example of the way in

which this is done in Mr. Thomas Arnold's selections from Pope. The text of Pope fills 123 pages, preceded by an Introduction of 38 pages, and followed by 116 pages of closely-printed notes. Thus the editor's matter makes up the greater part of the book. Of the Introduction no less than eighteen pages are occupied with a fierce attack on Mr. Elwin for the manner in which he has treated the poet in a well-known edition of his works. There is of course plenty of room for controversy in regard to such a topic, but it is absurd to introduce it into a school-book. Mr. Arnold has a right to give his own conception of Pope's character; but it is foolish, as well as unnecessary, to trouble young readers with what he considers Mr. Elwin's misconceptions or misrepresentations. In any case, his examination of Mr. Elwin's work is necessarily very slight and fragmentary, and wastes the space which ought to have been given to a systematic biography of the poet. Any one who did not already possess some knowledge of the subject would simply be confused by the loose and jerky criticism of Mr. Elwin which Mr. Arnold interpolates. However, setting aside the Introduction, let us take his notes, and see how far they give help "in the interpretation of difficulties and appreciation of beauties." In the first place, the editor multiplies difficulties by assuming that all sorts of plain words require elaborate explanation; and, in the next, the prosy pedantry with which beauties are paraphrased by way of making them intelligible is simply ruin to the whole idea of poetry. For instance, it is supposed to be necessary that the simple lines,

Authors are partial to their wit, 'tis true,
But are not critics to their judgments too?

should be thus brought down to common comprehension:—"The meaning is, although the partiality of authors to their own works requires, no doubt, to be corrected in the external tribunal of criticism, yet that tribunal itself must be constituted with vigilant care, for there is a partiality among critics also to that especial line of appreciation or depreciation in matters literary which they have taken up." There was once a German student who gave up Stuart Mill because he was too clear, and Mr. Arnold seems to think that the only way to make Pope worthy of study is to obscure his flashing light by putting it under a bushel of his own dull and clumsy verbiage. Mr. Elwin, too, is continually had up for a flogging in the notes, on the smallest and most irrelevant pretexts. On the words "For there's a happiness as well as care" we have the following profundity:—"At the present day we use the word 'felicity' when we wish to speak of that incommunicable part of the art of pleasing which comes from nature and mother-wit. But we speak of 'a happy thought' or 'a happy inspiration.' Everybody can fancy the sort of man who feels better for using such a word as 'felicity.' Here is another difficult passage from that obscure writer Pope:—

When first that sun too powerful beams displays,
It draws up vapours which obscure its rays;
But 'e'en those clouds at last adorn its way,
Reflect new glories, and augment the day.

Mr. Arnold seems to imagine that nobody can be expected to understand this until he has translated it into his own jargon. If he had been the poet, he would have expressed the idea in this way:—"The envious depreciation of inferior minds tends in the end to set in a still clearer light the greatness of the genius which they attack." The simple-minded dulness which thinks it necessary to explain Pope in this fashion is almost incredible; but it shows Mr. Arnold's incapacity to understand what poetical expression means. Pope happens, in reference to Chaucer's obsolete style, to talk of "treacherous colours which the fair art betray," and the editor's wandering mind at once goes off to Reynolds, of whom Pope could only have had a prophetic vision, and he remarks, "This reads as if it had been written of the works of Sir Joshua Reynolds." Just as if there had never been a previous instance of fading colours in painting or tapestry! Besides, Pope was merely using a simple simile. In a similar way the editor cannot let "as the twig is bent" pass without bringing in the ridiculously irrelevant remark that "This was the favourite doctrine of Robert Owen, the founder of the English Socialists, who expressed it in the formula that man was the creature of circumstances, inferring thence that it was the duty of society to improve the circumstances under which men grew up, in order that they might have an inclination towards virtue rather than vice." Fancy mixing up this sort of stuff with Pope. And when Pope speaks of "imitating fools," his editor flings out his heels at "the architectural absurdities which have been perpetrated in every direction by the would-be restorers and revivers of Gothic" in our own day. Here, again, is another example of the "Mr. F.'s Aunt" style of commentary—the poet uses the phrase "each from other differs," and this draws from the editor the oracular exclamation:—"This is more grammatical than the received mode of saying the same thing, 'men differ from each other.'" But what has this to do with Pope? Pope writes:—

Like following life through creatures you dissect,
You lose it in the moment you detect.

Mr. Arnold is down on him directly:—"Badly expressed. It means, as happens when you are tracing the vital principle through the frames of the creatures that you are dissecting." It is a pity that Mr. Arnold, in such a gross instance of Pope's clumsiness of expression, did not strike out the lines in the text and substitute his own. The editor also displays his ignorance by reproducing the vulgar error about the three estates of the realm being "King, Lords, and Commons"; the three estates do not include the King, but are the Lords Temporal and Spiritual and

the Commons. Mr. Arnold denounces "the system of loading the memory with passages only half understood and grammatical forms unexplained"; and congratulates the world on the introduction of "a more intelligent plan of instruction, which aims at opening the reason and gratifying the imagination, at the same time that it furnishes the memory." We do not know whether the writer here celebrates his own achievements; but, after the extracts we have given, we may leave it to our readers to judge how much such an edition of Pope for schoolboys is likely to strengthen either their reason or imagination. The fact is that this system of interlarding poetry with all sorts of twaddling or irrelevant observations, and explaining living words by dead verbosity, is altogether a mistake, and it is amazing that this should not be seen by the editors and publishers who are responsible for such works.

THE MIDDLE KINGDOM.

AMONG the endless schemes which are going about for the reformation of the world there is one which has perhaps drawn to itself less attention than it deserves. When the world is going so fast as it is just now, it is perhaps already a little out of date; still a proposal which seems at this moment to be confined to the mind of a single man, but which has exercised the minds of mankind for more than a thousand years, may be worth considering, even a fortnight after the proposal has been given to the world. A scheme for setting all Europe straight has been put before the world from a quarter whence we should hardly have looked for it. Mr. J. H. Parker has been long known as the master of English domestic architecture. He has been more latterly known for his really praiseworthy researches into the antiquities of the city of Rome, researches which have gained less credit than they deserved from their author's obstinate determination to couple them with the strange belief that a real Romulus was suckled by a real wolf. Still, neither in his earlier nor in his later character did Mr. Parker give any signs of being the man who was fated to reconstruct the map of Europe at a great crisis in the world's history. Yet here we have him coming forward to provide a settlement for Eastern and Western Europe at once. As regards the West, Mr. Parker simply asks us to go back a thousand years. As regards the East, he asks us to reconstruct that end of Europe according to the thousand-year-old precedent of the West. Mr. Parker, in short, asks that Western Europe should be made safe against all difficulties and complications by the restoration of the *regnum Lotharii*, and that the East should be made safe in the like manner by the construction of something answering to a *regnum Lotharii* in that quarter also. But the odd thing is that Mr. Parker, in going back to the ideas of a thousand years past, seems to have no notion that there were those who foreshadowed him a thousand years past. There would seem to be a certain analogy between Mr. Parker and Rienzi, with the difference that Rienzi acted consciously, while Mr. Parker seems to be acting unconsciously. Both in a manner start from the same point. When scholars were amused at Mr. Parker's theory of the *pomerium*, they perhaps did not know how great a name might have been quoted on its behalf. If Mr. Parker thought that the *pomerium* was an orchard, so did Rienzi before him. Starting from that common ground, each alike, Rienzi and Mr. Parker, seem to have formed the idea of restoring the state of things which existed a thousand years before their several dates. Only Rienzi strove consciously to restore a state of things which he knew or believed to have existed a thousand years before. Mr. Parker strives to restore the state of things which did exist a thousand years before, but of whose existence then he seems to have no idea. We use the phrase a thousand years with that same kind of vagueness with which great persons, talking rhetorically, are apt to use it. If we wished to be accurate, we should say a thousand and thirty years back, only such extreme precision in matters of arithmetic is always a little troublesome. We will keep, then, to our thousand years, even with our eyes open to the fact that exactly a thousand years ago things were somewhat different. Well, within the present month Mr. Parker wrote to the *Times* to propose a scheme for settling the affairs of "some of the outlying provinces of the great Turkish Empire," the "border provinces," as he presently calls them. These border provinces are to be placed under the protection of the six Great Powers, and to be made neutral ground, on the same plan as Belgium, so that any encroachment on that neutral territory would be a *casus belli* against all the protecting Powers. "A strip of neutral ground," he further assures us, "is the one thing needful for the pacification of the East."

Now it is by no means clear that something of the kind might not really be a good scheme in practice, if we only knew exactly where to find our strip of neutral ground. What are the border provinces? Are the tributary States to be counted or not? According to one view, Servia would be a border province, and Bulgaria not; according to another, Bulgaria would be a border province, and Servia no province at all. Perhaps Mr. Parker has hardly thought how little would be left of the "great Turkish Empire in Europe" if all its border provinces were lopped off from it. Take away all the provinces which border on Roumania, Servia, the Austro-Hungarian monarchy, and the kingdom of Greece, and there is really nothing left but Thrace and Macedonia. We are just now not talking politics but geography. We

are not asking whether it is good that the Turk should be confined to Thrace and Macedonia, or whether it is good that he should keep anything at all. We are simply asking what would be the exact boundaries of Mr. Parker's neutral strip. Bulgaria, Bosnia, Turkish Croatia, Herzegovina, Albania, Epeiros, and Thessaly are all border provinces, and together they make a strip which hardly realizes the mathematical conception of length without breadth. The lovers of the Turk might be inclined to ask why he should give up so much. The haters of the Turks might be inclined to ask why, if he gives up so much, he might not as well give up the rest too. As far as Europe is concerned, the neutral strip would be vastly larger than the territory which would remain non-neutral. We are not in the least laughing at the neutrality of those lands; only we cannot help being amused at the kind of geography which speaks of them as a strip.

But Mr. Parker, having thus settled the affairs of Eastern Europe, comes back to the West:—

If the same arrangement were made for the Rhine Provinces—to make a belt of neutral ground from Belgium to Switzerland—it would be a great advantage to both Germany and France and would secure the future peace of Europe. Half of the great standing armies might then be dispensed with.

Now here is the very thing which the world had a thousand years back, the thing after which one might say that all the intermediate ages have been vainly striving, put forth again by Mr. Parker seemingly as something quite new. It is pleasant to find Mr. Parker in 1876 so thoroughly of one mind with the negotiators of the Peace of Verdun in 843. If Mr. Parker will turn to his Spruner, and look to the map of that date, he will find his conception carried out in all its fulness. There is the strip of land, the kingdom of Lothar, stretching between the Eastern and Western kingdoms—in modern language between Germany and France—not only from Switzerland to Belgium, but from Provence to Holland. Is it possible that Mr. Parker can have hit on exactly the same idea without being aware of the existence of his forerunners? At all events, there is the fact that the men of the ninth century did both forestall in idea and carry out in practice the thought which has presented itself to Mr. Parker in the nineteenth century. We cannot indeed suppose that the men of a thousand or a thousand and thirty years back had quite such clear ideas of their own objects as Mr. Parker has now; still they did the very things which Mr. Parker would have us do to carry out those objects. Whether they meant it or not, they did put an intermediate power, a middle kingdom, between the three great divisions of the Empire, the lands which were to be Germany, Italy, and France. And a crowd of designs all look the same way. Every kingdom or duchy of Burgundy or of Lotharingia that ever was set up—and a good many of them were set up at different times—was a contribution to the carrying out of Mr. Parker's idea. Our own chronicler evidently felt the true state of the case when he gave the happy name of the Middle Kingdom to the Burgundian realm. All the tossings to and fro of the Lotharingian lands—sometimes joined to the Eastern kingdom, sometimes to the Western, sometimes separate from both, sometimes divided between the two—all of them show how much the remedy which Mr. Parker proposes was needed. The greatness of the marchland of Flanders at the one end, the growth of the Swiss Confederation at the other end, all looked the same way. And in our own day Belgium and Switzerland have been guaranteed to some purpose, and Northern Savoy to very little purpose. When no great continuous middle State could be had, it was something to guarantee the neutrality of two or more smaller and separate middle States. But of all times, the time when the arrangement of Verdun seemed most likely to be restored, when the suggestion of Mr. Parker seemed most likely to be carried out, was in the days of the Dukes of Burgundy of the House of Valois. Under Philip the Good and Charles the Bold, there was a middle power indeed which seemed on the point of becoming a middle kingdom. Here was the very thing which Mr. Parker asks for, with one important difference—that it would have been very hard to guarantee the neutrality of a State which was ruled even by Philip the Good, much more than by Charles the Bold. Still historians, and historians who certainly have no feeling against the Confederates, have been found to say that the overthrow of the Burgundian power by the Confederate arms, though in the immediate, perhaps the lasting, interest of Switzerland, was not in the lasting interest of Europe. A middle kingdom, it has been argued, was too precious a thing to be lost.

Mr. Parker's scheme then is by no means a new one; it has been off and on in the minds of men for a thousand years and more. But unluckily it was much easier to carry out a thousand years ago, or even four hundred years ago, than it is now. A thousand years ago the nations and languages of Europe were only forming, not formed. A different course of events might have given those nations and languages quite different boundaries from those which the natural course of events did give them. Even four hundred years ago they were not so thoroughly fixed as they are now. It might not have been quite impossible then to create a Burgundian or Lotharingian nationality distinct alike from France and from Germany; now it is surely too late. Mr. Parker's scheme would be to take some people who pride themselves on being French, and some other people who pride themselves on being German, and to command them all to become some third thing, neither French nor German. This is a harder task than that which was undertaken by the Emperor Lothar, even than that which was undertaken by Duke Charles. Switzerland undoubtedly shows that men differing in blood, speech, and creed can be welded together into an artificial

nation; but in Switzerland this has been done gradually, through the silent working of a long course of events. It does not follow that it can be done to order, to carry out a certain purpose. But in any case Mr. Parker's own experience is really touching:—

Having all my life occupied the neutral position of Archaeology, and having been consequently on friendly terms with the leaders of opposite parties, both in politics and religious controversy, I, perhaps, see the immense advantage of neutrality more readily than other people do. Forty years ago Dr. Newman said that the room of the Archaeological Society was the only neutral ground in Oxford, and it was a pleasure to be there for that reason. Party spirit is always more violent in religious matters than in political ones; yet, even in Rome, where it is most bitter, I have been on friendly terms with the leaders on both sides for the last ten years.

The question is whether anybody in the proposed Middle Kingdom could manage to be on quite such good terms with both sides as Mr. Parker has managed to be. In the West we fear that Mr. Parker's scheme is hopeless. In the East, which lies open to all experiments, his experiment may take its chance with others; but it must at least be put into a somewhat clearer geographical shape before either statesmen or mankind in general can say either *Yea* or *Nay* to it.

WHAT BECOMES OF FIVE THOUSAND A YEAR?

IT is not our present purpose to treat of the usual well-known expenses which absorb an income, but to consider those mysterious minor charges which run away with so much money, while they afford the spender little or no pleasure. We will suppose a member of the upper middle class to be the possessor of some such income as five thousand a year. He sits down to count the cost of his needs and pleasures. Liberally calculating his probable expenses, under their various heads (such as household, stables, gardens, charities, travelling, annual visit to London, &c.), he also allows a fair margin between the aggregate of these sums and the amount which he wished to save. Yet, when the end of the year arrives, although he has not been extravagant, his expenditure is found to have passed the margin, and encroached upon the balance which he had intended to lay by. He seriously asks himself the question What becomes of five thousand a year? No expense has been incurred other than the proper maintenance of his social position required. He has not been extravagant in his entertainments, nor has he made needless purchases. Certainly he has not been generous before being just; for his item "charities," after having had every farthing assigned to it which could conscientiously be brought under this head, rather falls short of than exceeds the traditional tithe of all that he possesses. Where, then, is the weak spot in his budget?

We can only take a very few typical examples of the insidious expenses which attack the purse-strings. Of course much depends upon circumstances and surroundings; but, if a man has been prudent, the unanticipated drain on his finances will probably be found to be composed of sundry minor items, which have returned him but little pleasure, if not its reverse. Now there is an old saying that "for every extra servant you take into your establishment, you must engage another to wait upon him." This strange-sounding paradox has its modicum of truth. You get a better butler than your previous one. The new man is a first-rate upper servant, keeping those under him in excellent order, and seeing that they do their duty. But he will not work himself. An extra footman or boy has in consequence to be procured. Your head footman, when he has been for a few months under such a paragon of a butler, easily obtains a situation where he "better himself." In replacing him, you find you must offer higher wages than you gave before. It is now discovered that the work of the establishment cannot be efficiently conducted without an "odd boy," whose duties shall consist of carrying wood and coal, and performing sundry odd jobs in the vicinities of the back door, boot hole, and servants' hall. But as this juvenile functionary will not work except under constant supervision, he is exchanged for a man. We have thus rapidly advanced from a butler and a moderate footman to a grand gentleman, a swell footman, a second footman, and an extra man-of-all-work. The uninitiated may be incredulous as to the extreme facility and simplicity of this process. A profane scoffer may declare that, if the master be such a fool as to do this sort of thing, no wonder that he and his money are soon parted. A fool indeed! Why the whole proceeding is based upon the most rational and economical principles. The butler urges that, unless things are thoroughly cleaned and taken care of, they will be spoiled; that, unless your guests are well waited upon, your entertainments will be failures and simple waste of money. This is the line of argument for the engagement of footmen number two. Then, when your house is full, you constantly have to call in a greengrocer for a week at five shillings a day; whereas, if you always had an odd boy at eight shillings a week to perform sundry little duties at present allotted to the second footman, the greengrocer would never be required, and your whole household would for ever be more comfortable and contented. This is the argument in favour of the odd boy. But in a little time the great logician comes to the conclusion that a man would, after all, be the most economical "in the end"; he would do more work, and thus be better worth his money.

Now for another hole in the purse. We ask a couple of friends to dine with us. They are men accustomed to the good things of this life, and must be well entertained. Not knowing their pecu-

Hilar tastes, it is necessary to open for them expensive sherry, dry champagne, superior dinner claret, and after-dinner claret of a good vintage. Frequently neither of them will drink champagne or claret. The absolute waste then stands thus:—One bottle of champagne about seven shillings; dinner claret five; after-dinner eight shillings; total, one sovereign. The champagne will be valueless the next day, and the claret will be worth about half-a-crown a bottle, thus leaving a clear loss of fifteen shillings, in addition to the expense of the dinner and wine actually consumed. It is confusion worse confounded if your guests turn out to be drinkers of port, though fortunately this is a calamity which rarely occurs in these days. There is another wine-trap laid for the unwary. Your wine merchant recommends to your notice some rare old Burgundy. It is rather less expensive than fine old Bordeaux. But when you have purchased it, you dare not put a bottle on your table without placing beside it one of Bordeaux as a companion, since popular taste at present favours the latter wine, and for one man who will drink your Burgundy, three will prefer Bordeaux. In nine ordinary dinner parties out of ten, one bottle of champagne and another of best claret will be opened which will scarcely be touched, and thus be practically wasted, and it is far from impossible that your choicest wine may be rendered worse than useless through an unlucky accident of your butler's. A shake or slip of the hand may cause a bottle of claret worth ten or fifteen shillings to become in a moment less palatable than one which would cost eighteenpence. Again, a mistake in the arrangement of the temperature of the wine for a dinner-party may render four or five guineas' worth almost valueless. While on the subject of drinkables, let us turn our attention to the overflow of beer. You would be glad enough that your friend's servant, when accompanying his master's carriage or bringing a note, should have a glass of beer; but servants always will draw more than enough for two glasses. This system doubles the amount proper to be given to visitors. In your own luncheon-room, when you have friends with you at that meal, a large jug filled with beer is placed on the side-table, often to be left untouched. One would never grudge one's friends the best food procurable, but it is annoying to be obliged to keep a luncheon-table constantly well furnished, when most frequently no one turns in at that meal; and yet the very first day one should only have enough for the number actually in the house, several visitors would be sure to appear. It is all very well to say that the things will be afterwards eaten in the servants' hall. Very likely they will; but pasties, aspics, and lobster-salads are not economical food for servants. Besides, a once-opened pâté or raised pie will not be a patient guest in hot weather; and as to game, few servants will touch it. For dinner, most cooks make twice the necessary quantity of every sweet and entrée, and these delicacies help to enliven the supper in "the room" or the luncheon of the morning.

As to country visits (many of which are simply bores), it is often hard to discern whether they cost most to the entertainer or the entertained. The host, of course, has to feed his guest and his guest's servants. On the other hand, the guest has to pay his own and his servants' railway fare, as well as the expense of a fly from the station (unless his host sends to meet him, when the tip to the coachman often comes to rather more). Then there are the host's butler, housemaid, groom, and gamekeeper to be tipped. Finally, the guest has to pay his way home again. Many people are expected to take a servant with them when they pay visits. Except to attend to his master's luggage, clean his clothes (not boots), and occasionally wait at table, this official is utterly useless, and only an expensive encumbrance both to his master and host. These gentlemen are so little to be depended upon that the entertainer must always provide footmen or greengrocers of his own, sufficient to attend to the wants of all his guests, as if not a single visitor would bring a servant. The consequence is, that between footmen, greengrocers, and gentlemen's gentlemen, there are generally about twice as many menservants as are necessary to do the work. With regard to the stables, if a man wishes to hunt, he must keep several hunters, and if he does not absolutely give up all his time to that amusement, he pays for many days hunting which he never gets, because between country visits, magisterial or other county business, private business, &c., he will frequently be prevented from going out when a horse is in the stable for him. Five guineas a day is a moderate estimate of the expense of hunting. Therefore a week's absence from the hunting-field represents an utter waste of twenty or thirty guineas to a hunting man. One's wife must have a saddle-horse; but between indispositions, bad weather, and staying at home to entertain guests, what an idle time that beautiful but expensive creature has of it!

It makes one's heart ache to think of the gardens. There are secluded parts whither scarcely a soul goes once in three months, but where much weeding, edging, and mowing are required. If neglected, a kind friend would be certain to visit them. Yet one scarcely likes to do away with them and turn them into a wilderness. What a solemn responsibility it is to make a new walk, or lay down a piece of turf or garden! It entails a perpetual expense upon ourselves and our successors. Think of the cost of bedding-out a garden to produce what is called a carpet-like effect, with a combination of colours which in a real carpet would be pronounced excessively vulgar. Then in the kitchen-garden there is generally immense waste. Too much is grown of one vegetable and not enough of another. A market gardener would supply half a small town from a garden which barely supports your establishment. The usual mode of rearing game is a serious item; but unless it is followed by a happy combination of fortuitous circum-

stances, the result will only cause vexation and disappointment. How often men rear foxes, which, after eating their own pheasants, depart at the beginning of the season to do credit to a neighbour's gorse.

One great cause of unsatisfactory expense is the conventional habit of having large parties for neighbouring balls, races, &c. The local balls usually take place in most counties at about the same time of the year; hence there is great difficulty in filling every house for them, and it is supposed to be to the discredit of a house if it does not furnish the number of guests popularly allotted to it. The consequence is that people, as a last resource, not unfrequently invite visitors who form a discordant element in their parties, and so the parties are failures, being utter waste of time, money, and temper, both to hosts and guests. The annual sojourn in London we will not touch upon here, for a man must be a fool indeed if he does not place a large balance at his London bankers to meet that. We will only notice one other way in which money goes without returning much pleasure to its owner. Unless we wish to grow rusty, we must travel abroad occasionally. While we do this, the home establishment is eating its head off. Some people discharge many of their servants before starting; but if they are good ones, the trouble and worry of procuring others on the return almost counteract any pleasure that may have been derived from the tour.

When we calmly review these and such-like expenses, which even a prudent man who merely keeps up his social position can scarcely avoid, we cease to wonder "what becomes of five thousand a year." But, although some of these outlays are absolutely unavoidable, others may be, at the least, considerably modified; and thus, by reducing certain conventional expenses from which one derives little or no pleasure, some hundreds may annually be saved.

THE ULTRAMONTANE TEMPER.

AT this period of the year, when there is usually little stirring in the political world, religious controversies are apt to come to the front. The usual stillness of the autumn season has indeed this year been terribly broken, and the political horizon is dark with threatening clouds. Still, amid wars and rumours of wars, and partly because of them, the old religious discussions are cropping up again. The *Times* has lately been opening its columns to the advocates both of Spiritualism and of modern miracles, and a long extract which it inserted the other day from the Roman *Voce della Verità* supplies from another side a still more startling illustration of the narrow and selfish temper of contemporary Ultramontanism. Viewed under this aspect, a common lesson may be drawn from the article in the *Voce* and from Mgr. Capel's letter on the apparition at Lourdes, though the subjects and the writers of the two are widely different. Catholicism, whatever else it may mean, should at least include the idea of universality, and it has always been the claim and the boast of the Catholic Church that she embraced all nations, and satisfied all the varied needs and aspirations of mankind. Nor has the boast been an idle one. St. Augustine's famous dictum, *Securus judicat orbis terrarum*, was not a mere theological formula. The enlightened zeal of the first, and we will venture to add of the seventh, Gregory, however mistaken or one-sided they may have been in some details of their policy, was directed to no less or lower an end than the realization of the grand idea which floated in outline before the mind of Augustine of a "City of God" on earth. Far different is the temper of those who most loudly profess in our own day to inherit their position and their aims, but who, in the trenchant words of a distinguished Roman Catholic author reviewed not long ago in our columns, are doing their best to turn the Catholic Church into a Catholic party. The whole Christian world beyond the Roman pale they abandon with many anathemas, and with scarcely a wish, certainly without an effort, to recover their fellowship with those who were once in communion with them. On the contrary, their most strenuous efforts are practically directed towards circumscribing still more closely the limits of the Latin Church, and distinguishing its ostensible adherents from those whom they will alone consent to recognize as deserving the name of Catholics. We have before now had occasion to touch upon this point, and it is abundantly illustrated in the remarkable work by *Pomponio Leto* which we quoted just now. But a new light is thrown upon it in the letter and article already referred to, and which thus possess a certain interest that would otherwise hardly attach to them.

It is no part of our present purpose to discuss the evidence for the alleged apparition at Lourdes. We had an opportunity some years ago of reviewing it under the most favourable conditions, as stated by an enthusiastic believer who had done his best to authenticate in detail what he held to be a signal manifestation of supernatural power. And the evidence for the strange story of the child Bernadette, as thus presented, turned out to be something more than inadequate. Our present concern, however, is with Mgr. Capel's comments on the subject, and he does not dwell on the story of Bernadette, his only reference to it being, to say the least, not calculated to strengthen its credibility. He quotes the testimony of a resident medical man, Dr. Dozous, to the miraculous nature of the cures effected, who begins by saying that without these cures he should have had great difficulty in

accepting the truth of the apparition. It is accordingly to the proof of the cures rather than of the apparition that Mgr. Capel devotes himself, and his argument seems to consist chiefly in the fact that a very large number of pilgrims, whose faith and piety are unimpeachable, resort to the shrine, several of whom are healed of their bodily ailments. As to the popularity of this, in common with other French pilgrimages, such as that to Paray-le-Monial, there can be no doubt; but when Mgr. Capel tells us that the pilgrims come, among other things, "to pray for the regeneration of their country," one cannot help remembering that a strong political element enters into many of these observances, and that they have been diligently promoted, as Dr. Michaud has shown, by the Jesuits and those who follow their lead for secondary purposes of their own. As to the cures, it would of course be necessary to examine each case separately on its own merits before pronouncing any verdict; but meanwhile we may observe that a great deal would depend on the nature of the disease as well as on the circumstances of the alleged recovery, and that nervous diseases, which are very prevalent at the present day, have often quite as much to do with mental as with bodily conditions. The "firm conviction of the truth of the vision" of which Mgr. Capel speaks would of itself in many cases go a long way towards effecting the result which had been anticipated by those who, "at considerable sacrifice of time, money, and comfort, undertake the pious journey." Mgr. Capel would probably be ready enough himself to invoke this explanation in the case of alleged miracles outside the pale of his own communion, such as were some of the miraculous cures reported among the Jansenists and in the early days of the Irvingite movement, of which it may be said, with at least as much reason as of any of the occurrences at Lourdes, that, "if facts are to be received on human testimony," they "have every claim to be received as undeniable." But it is only when these facts occur within the Roman pale that the human evidence commends itself to the Ultramontane mind as adequate. One important admission indeed Mgr. Capel makes, which is no doubt in strict accordance with the traditional teaching of his Church, but hardly, we suspect, in harmony with the spirit just now dominant within it. A man, he says, may be an excellent Catholic and yet believe neither in the apparition nor in the miracles of Lourdes, for the belief in any alleged miracle rests on the evidence to be adduced in its favour. "It is no part of Catholic faith, and may be accepted or rejected by any Catholic without the least praise or condemnation." To the last words, as a statement of fact, we are disposed to demur. Would a Roman Catholic who openly expressed his disbelief of the apparition of La Salette or Lourdes incur no censure, we do not say of a formal and official, but of a very definite and perceptible, kind? Would he be treated in Ultramontane society and by the Ultramontane press as "an excellent Catholic"? We trow not. A volume of hymns addressed to "Our Lady of La Salette" was published some years ago, and used, we believe, in English as well as French Roman Catholic churches. What would have been thought and said of a worshipper who objected to joining in them on the ground that to do so would commit him, as of course it would, to belief in a miracle which he considered doubtful or untrue? There is nothing unreasonable in the abstract principle about miraculous events laid down by Mgr. Capel; for it would be obviously absurd to maintain that miracles occurred in one age and are impossible in another. Nor are we prepared to deny that he may have accurately stated the doctrine of his Church, and that he may himself be content to abide by it as it stands. We only say that the received Ultramontane belief goes a great deal further, and that those who presumed to deny, or seriously to question, such apparitions as those of Lourdes and La Salette, or the still stranger legend which inspired the recent pilgrimage to Paray-le-Monial, would have little chance of being regarded in Ultramontane circles as excellent Catholics, or indeed as Catholics at all.

The article on "The Eastern Question and the Papacy" in the *Voce della Verità*, the accredited organ of the Vatican, exemplifies another and darker side of the same temper of jealous, selfish exclusiveness. There is of course ample room for difference of opinion about the details of the Eastern Question; and even as to the narrower issue of the precise origin and nature of the present struggle in Servia, and the best means of bringing it to a satisfactory settlement, those who are equally anxious to prevent the recurrence of the recent Turkish atrocities are not altogether agreed. But on one point we should have thought there could hardly be two opinions among Christians—not to say among civilized and human beings—of every creed and country; and that is the execrable wickedness of the deeds committed by the Turks in Bulgaria and elsewhere, and the claim of the surviving victims and their countrymen to the active sympathy of Europe and to effectual protection against a repetition of such hideous brutalities. On that point, at least, men of all classes and opinions in our own country, whether adherents or assailants of the Government, profess to be agreed. Not so the Papal organ. Its one idea is that the Slavs, and the Russians who are supposed to stand behind them, are "schismatics," while the Porte, which has lately shown some disposition to coquet with Rome and to favour the Latin Church, is far more regardful of "the holy interests of the Church" and "liberty of conscience." Therefore the Turks are to be supported, and those persons are actually denounced as "anti-Christians" who take the opposite side, and by "meetings, Relief Committees, and by means of the press," support the cause of the Slavs. The whole movement—including, be it observed,

the relief of the sufferers—is "a sectarian affair," and springs from "the venomous hatred of Liberalism and Freemasonry against Catholicism." It is "Liberals of the worst kind and the most envenomed Protestants who are its sole promoters"; and as to their "exaggerated outrages against the atrocities committed by the Turkish irregulars in Bulgaria," the English army behaved in just the same way in India, and the Liberal Italian troops in Naples and Sicily, and the Russians did much worse in Poland. And therefore, "for high and just reasons," the Pope is quite right in throwing the whole weight of his influence on the side of the Turk. It would be hardly worth while to remind these pre-eminently orthodox champions of a barbarous and un-Christian Power which it has been for centuries the traditional policy of the Popes to keep out or drive out of Europe, that the victims of Turkish lust and cruelty are not only Christians, but Christians much more of the Catholic than of the Protestant type. We are reminded of the circumstance by a recent pronouncement of the *Rock*—which represents the Ultramontane extreme of Protestant intolerance, and may claim in this matter the unenviable and unique distinction of making common cause with the *Voce*—that the Bulgarian sufferers deserve no sympathy or help because they are not "*Protestants*" (the italics are its own) but "worshippers of the wafer-god." We owe an apology to our readers for the offensive profanity of a quotation whose language is worthy of its practical drift; but it is impossible not to be struck with the identity of spirit which animates the twin organs of Papal and Protestant intolerance. The recent atrocities of the Turks have roused the horror and indignation of Christian Europe, amid whatever differences of political or religious belief; but the *Voce* and the *Rock* come boldly forward to bless them altogether—the one, because the Turks are happily engaged in exterminating "schismatic Slavs"; the other, because their victims are believers in the Mass. According to the one authority, it is simply an outbreak of anti-Christian Liberalism to organize relief for the sufferers, because they do not acknowledge the Pope; it is a piece of High Church Ritualism, according to the other, because they do not subscribe the Thirty-nine Articles. And the *Voce della Verità* clenches its anathemas on the sufferers and all who would aid them, with the significant remark that "throughout the whole of Europe not a Catholic is to be found who takes the part of the Slavs." The statement is, of course, wholly untrue, except in the sense that no one who takes their part is to be considered a Catholic, which is what the writer really means. The great body of Italians have spoken out as strongly on the subject as the great body of Englishmen. But it is true that when a Roman Catholic spoke at one of the earlier meetings held in London on the subject he was immediately denounced by the Ultramontane papers for doing so. Let it be distinctly understood that we are not entering here on any disputed point of policy, about which parties among ourselves may be divided. We are concerned simply with those broad issues of Christian sympathy and common humanity about which all might be expected to be agreed, and nearly all in this country are agreed. And we find the chosen organ of the Roman Curia deliberately and shamelessly sacrificing all such considerations to the narrowest dictates of a blind and selfish sectarianism. It was not by such arts that the mediæval Papacy attained its lofty position in Europe, nor can it hope to retain much, under its present auspices, of that earlier moral grandeur which even its severest critics have been fain to acknowledge and respect.

"GARMENTURE."

FIVE-AND-TWENTY years ago the celebrated Mrs. Amelia Bloomer made an effort to revolutionize the dress of her sex. The notice which attended the movement was out of all proportion to its results. Bloomer costume became famous, indeed, but was not adopted; for the simple reason that it was ugly in itself and unbecoming to the wearer. So the movement died out for the time; but now, with a new generation, it seems to be reviving. Once more an agitation is started in favour of the right of women to shape their coverings in accordance with the laws of health and comfort. Some members of the advanced sisterhood in America have instituted a society to be called the "American Free Dress League." If the costume they propose is as awkward, extravagant, and ungraceful as the language in which it is advocated, we may safely prophesy for it the early fate of Bloomerism. But the programme may speak for itself. In Mrs. Bloomer's day American as a language had not reached its present state of perfection. When she exhorted her friends to "do just as their impulses moved them to do," to cast off whatever they "found a burden, either in belief or apparel," and to fit themselves "for a higher sphere, instead of grovelling in the dirt," her expressions are fairly intelligible, if rather highflown. But the modern reformers put their thoughts that breathe into words that burn, or rather smoulder, with an irrepressible fire. "Whereas," they begin, the present fashionable dress is "unnatural and incompatible with health and exercise, is never likely to be consistent, and would not remain so if it could reach that point," it is to be repudiated by all friends of humanity. What the point is at which consistent dress would remain so appears to be a dark secret, buried in the bosom of these ladies of Philadelphia. But they go on with another and even more imposing "whereas." Fashionable dress is condemned as "inhuman in form, in the infliction

of obstacles to locomotion and respiration"; and in the first resolution they advocate its abolition, in order to "obtain true lives and equal opportunities in the pursuit of happiness"—equal to whose opportunities we are not informed, but no doubt there is a covert allusion to "another sex." The ladies proceed to say that their object is, further, "to elevate woman above slaveries and pernicious habits"; and they undertake to "reason with her, admonish and entreat her to cease accepting"—or, as we should say, in England, refuse—"bodily burdens, licentious and murderous inventions"—excellent advice, but apparently not addressed to those American women who use revolvers and bowie-knives. The murderous inventions spoken of are to be exchanged for "comfort-favouring, labour-lightening, and life-preserving garments." This is no doubt as it should be, and another resolution is worthy of it. "Women," we are told, "have duties in relieving the world of poverty." Their "extravagant and debilitating costume" is the "most fertile cause of human ills"—an assertion which has been made on other occasions, if we mistake not, regarding drink, Sabbath-breaking, slavery, the Divorce Court, and many other human ills; but the ladies of Philadelphia go on to assure the world that, without reform in the matter of clothing, which they describe as "this effort for prosperity, liberty, and equity," all other reforms "are abortive." With all this tall talk they are not disposed to leave this world without a definite proposal. They state the disease in language which is here and there vague, not to say obscure. But there is no obscurity in their proposed remedy. That is perfectly clear. The fertile cause of human ills is to be reached by—trousers. The reformed "garmenture," we read, "should be of dual form for the legs." Petticoats, it seems, are the fertile source indicated above. Garmenture for the legs of a dual form is to be the remedy. True, breeches were never called by so fine a name before, but there is no reason why they should not fit as well and be as useful under this designation as any other. A little further on the ladies do not scruple to use the more vulgar term. "The prejudice," they say, "against trousers for women is based on ignorance and tyranny"—again there is a dig at the other sex—is fostered by many vicious and sordid motives, and ought to be banished from the earth by the full sanction and fearless effort of all good people." This full sanction is not, however, to be easily obtained. At the second day's session of the League, as reported in the *Times* of Wednesday last, there were two forms of opposition to the movement. Mrs. Dr. Atwater could not afford to wear trousers. Her husband was a professional, though a liberal, man, and she herself had to earn her bread, and she feared that she could not afford to wear such a dress. Much comfort and encouragement was lavished on this weak sister, and the meeting passed on to encounter the second form taken by the opposition. Mrs. Merriweather, of Tennessee, made the frightful and unfounded assertion that women are generally valued for their personal appearance—a shocking statement which naturally threw the Congress into an uproar. But Mrs. Merriweather held her ground. She could not ignore the relations of life, thought it better to submit than to pain those around her, and gave utterance, in particular, to this noble sentiment—"I consider that I have more influence in the world in a trailed skirt." And no doubt she has. Influence must be sadly wanted by the members of the Free Dress League if they have to seek it in trousers. Mrs. Merriweather, in throwing the apple of common sense into the meeting, met with no support, and the League "hurled defiance" at Parisian fashions, decreed the universal use by American women of "garmenture of a dual form," and adjourned *cine die*.

Revolt against Parisian dictation in the matter of female attire exists on this side of the Atlantic as well as at Philadelphia. So far as we know, it has not taken the "dual form." The rebels are more moderate, though they object either on aesthetic or utilitarian grounds. Members of the aesthetic class complain that they might do more for the improvement of dress, but that their camp is divided by different feelings with regard to art. Some of them affect the costume of one school or period, some that of another, and a party at which many meet is like a fancy ball. One lady regrets that, like Mrs. Dr. Atwater, she has not the courage to obey the principles of which she most warmly approves. Her dress is that of the time of Henry IV.; but where are the horns? She dare not wear them, but looks with contempt at the mustard-coloured sack and turned-up hair of an admirer of Queen Anne. The devotees of the pre-Raphaelite movement, who mix in wild profusion everything faded, and talk learnedly of the delicious harmony of tertiaries, have no admiration for the thin lady who has taken her under-garment as a pattern, lengthened it indefinitely in workhouse sheeting, trimmed it with gold braid, and called it Grecian. Such are the rivalries of celestial minds; but, so far, a dual garmenture has not been mentioned, and trousers are still reckoned among Turkish atrocities. The practical side of the dress question is represented among us by fewer advocates; but there is the old lady who boasts that she has survived crinoline, and worn the same pattern of gown for forty years; and there are well-dressed Quakers, Sisters of various degrees of uniformity, and people who, without making any particular profession of faith, put their waists where nature intended waists to go, wear skirts that neither trail on the ground nor show their ankles, and sleeves neither stiffened with whalebone nor so tight as to impede the motions of their arms. The great mistake of the present custom of following the fashion is, that ladies seem to bow to the dictation of some one whom they would scorn to follow in anything else than dress. The caprice of a great lady who has something to show, or else something

to hide, is made to regulate the dress of people in the furthest corners of the world. To some extent there has, in England and Germany at least, been a movement towards emancipation of late years. Sedan was not the victory of Prussians over French alone, but also of taste over vulgarity. That it should be social crime to wear the same dress twice was the necessary result of such examples as were set in the days of the Empire, and all the richer fabrics—brocades, velvets, and such like—were little used. Dress-makers habitually regard the bodies of their customers as they regard the wire frames and lay figures which stand in their show-rooms. They look on a human being as simply a prop for the display of so many yards of material, and never think of dress as a protection from cold, as an enhancement of the beauty of a form, or as a means of concealing its defects. There can be no question that we might be the better of costumes for women in this country. Political movements, strange to say, have done much to extinguish them among the lower classes. Smock-frocks are becoming scarce. The squire is not better dressed than his ploughman on Sunday, and the idea that we are all men and brothers has acted so as to make the workman ashamed of his clothes. Signal failure attends the attempt to give domestic servants a distinctive dress; for though footmen are obliged to wear the livery assigned to them, the housemaids cut away their caps and aprons until they are imperceptible, and adorn their ears and hands with rings. In ordinary girls' schools a uniform would prevent many heart-burnings and jealousies; and, in truth, a much plainer fashion of dress would be found becoming by nine-tenths of the ladies who now disfigure themselves with so-called "Paris Fashions." One day lately, soon after the reopening of the National Gallery, when the rooms were full of people in second-rate milliners' costumes, fresh, as they fondly believed, from Paris, there entered two ladies whom it was impossible not to welcome, so satisfactory was the effect of their "garmenture." Plain, flowing skirts of black serge, large white collars and cuffs, neatly-fitting bodies, harmonized well with the surroundings. With them was a clergymen in a cassock and a broad-brimmed hat, and a child in soft unstarched muslin. The whole effect of the group was singularly pleasing, partly from the repose given to the eye by the plainness of the dress amid the frills and furbelows of the bystanders, and partly from the enhanced effect of the pictures, whose colours derived new brilliancy when contrasted with the folds of soft black. One is almost tempted to wish that a mourner's cloak should be given instead of an umbrella ticket to people who visit the Gallery. The effect of discordant colours is as painful to a sensitive eye as is loud talking at a concert to a delicate ear. The audience do not bring their own penny whistles when they assemble to hear good music.

But in one respect our American sisters are right, so far at least as their meaning can be made out under the veil of words in which they have disguised it. Modern fashionable dress is "inhuman in form." Whether a "dual garmenture" is more natural for the legs than a petticoat is a question. But it is no question that the proper cultivation, support, and development of the human frame by dress would tend to improve the appearance of all our clothes. If these things were considered to be of primary importance, then beauty of costume would follow by natural sequence. If the folds of our clothing, and especially of female clothing, followed the lines of the form, instead of distorting them—if graceful drapery were the first object aimed at—there would no longer be questionings as to long waists or short waists, crinolines, stays, or straps. Pleasing combinations of colour can be made more easily with stuffs in large masses, arranged with as little of sewing as possible. Instead of seeing Indian shawls made up into "costumes" and "polonaises," we should like to find our female friends learning how to put them on to the best advantage in loose folds; and if models are not to be found among the monthly bulletins of the Parisian milliners, let a visit be paid to the British Museum, and a morning spent in studying the exquisite draperies of the little Tanagra terracottas, the most beautiful fashion models we shall ever see.

FORTUNE-TELLERS AND SPIRITUALISTS.

ON Saturday last, as we learn from a report in the *Times*, a strange-looking man, named John Ball, was charged at the Thames Police Court with unlawfully obtaining money from different persons under the pretence that he was telling their fortunes. Sarah Collins, the female searcher of the Court, gave evidence against the prisoner. She had, apparently acting under instructions, gone one evening, with her daughter and a friend, to a house in Bale Street, and saw two or three persons go into a room and come out again. Mrs. Collins and her companions awaited their turn, and, on entering the parlour, found the prisoner, who gave each of them a small packet of pins, for which they paid him 1*½d.* apiece. He asked them whether they wanted their fortunes told for a shilling, sixpence, or fourpence a head, and Mrs. Collins said a sixpenny fortune would do. Ball then told her she was just now badly off, but would be better by and by, and would have a friend across the water. She paid him sixpence; and next he told her daughter her fortune. He said that she would be in business in two months' time, and would be married in a short time, and be better off. He also assured her that there was a dark man always after her, who was no good to her. The next witness was an inspector, who, with two detectives, visited the same house two

nights later. He found the door open, and in the front parlour the prisoner, with two young women by his side. On seeing the policemen the prisoner sprang to his feet, and exclaimed, "Oh! my goodness gracious me, what shall I do?" He had a pack of cards in his hand, and tried to throw them under the table; but one of the detectives seized them. Another pack of cards and a quantity of pins were also found. The young women, as may be imagined, were very much frightened and ashamed of being discovered in such a place, admitted their folly, and begged the police not to publish their names. The inspector agreed to this, and let them go. Ball, however, was arrested; and the magistrate, on hearing the case, said that the prisoner could not be allowed to go on cheating silly young women under the pretence of telling their fortunes. Ball was therefore sentenced to three months' hard labour under the Vagrant Act.

Nobody, we suppose, will have the slightest doubt that Ball was an impostor, and deserved his fate. Fortune-telling is allowed to be a grovelling superstition of the lower classes, for which there is nothing to be said. It would appear, however, that similar practices may be openly carried on in higher circles with impunity. By a curious coincidence another person who trades on public credulity in much the same way as Ball has just come to light. In the *Times* of Saturday appeared two letters, one written by Professor Ray Lankester, F.R.S., Fellow of Exeter College, and Professor of Zoology in University College, London, and the other by Dr. H. B. Donkin, Assistant Physician to the Westminster Hospital, and both relating to the proceedings of a person, supposed to be an American, and calling himself "Dr." Slade—though what sort of a doctor does not appear—who is just now, it seems, doing a good business as a spiritual medium. He professes to be able to get the spirits to write messages with a little bit of slate pencil on a slate, which is sometimes held under, and sometimes laid upon, a four-legged table. We need not go through Professor Lankester's statement in detail. The substance of it is that Slade enlivens his performance with raps, gentle kicks, movements of the table, and so on, in order to distract the visitors' attention from himself; that after the slate has been shown to be clean on both sides, there is a delay before it is again put on the table for the spirit to write on; that during this interval the slate remains in Slade's possession, and his arm is seen to be making movements such as would be made in the act of writing. In the first instance, when this delay did not take place, the message was a barely legible scrawl; in the other messages the writing was much better. Professor Lankester's hypothesis is, therefore, that the messages, with the exception of the first, which was written, as he believes, by Slade with the forefinger of the hand holding the slate, were written by Slade while it was resting on his knee. Four days afterwards Mr. Lankester paid a second visit to Slade, accompanied by Dr. Donkin. Slade promised that Mr. Lankester, who had affected to be much impressed by what he had already seen, should hold the slate in his own hand while the spirit wrote, adding, encouragingly, that perhaps in that case she would write more distinctly. Accordingly, the slate, which had been cleaned and then taken by Slade, was, after the usual delay, put back into Mr. Lankester's hands, with the assurance that it was still devoid of writing. Mr. Lankester very naturally seized this opportunity of ascertaining whether the slate was blank, saying, "You have already written on the slate"; and there, indeed, the writing was, though the scratching which represented the spirit had not yet been gone through.

Dr. Donkin, in fully corroborating this testimony, says that he also saw a slight to-and-fro movement of the arm, and some contraction of flexor tendons on the wrist, and that the writing in the first instance was imperfect and distorted, so that it could hardly be made out. Moreover, the name of the friend as to whom Mr. Lankester had inquired—being, though the medium did not know it, his own name—was given out as "Samuel," but on "Edwin," the right name, being suggested, this was adopted in the second message. Mr. J. Algernon Clarke, joint inventor with Mr. Maskelyne of the automaton "Psycho," has also written to the *Times* to say that his experience accords with that of the two correspondents just quoted. Mr. Clarke gave a fictitious name of a person who had no existence, which duly appeared on the slate in a rude scrawl. He states that he was prevented from seeing what passed under the table by having to sit close to it, and with his hands on it, at one side of a corner of the table, while Slade sat at the other side, having his legs well under the table, which, probably on this account, is made without any frame under the top. Mr. Clarke proposed to sit on the floor in order to watch the proceedings, so as to see the medium's legs, and the right hand which held the slate, while some one else was experiencing the "manifestations"; but he was assured that it was essential that all hands should be joined on the table, and that the medium was unable to obtain any results "with even a dog in the room as a looker-on." The sum of the observations made by this competent and experienced expert is that the arrangements made prevented his seeing what the medium did with his legs or other apparatus under the table, and whether he did or did not hastily scribble on the slate; but that "there was ample opportunity for him to do so, supposing him to be well practised," and that at certain times movements of the operator's arm and wrist could be seen "precisely such as would have been apparent if he were writing on the slate." "In fact, there was the fullest opportunity for deception in the whole business, and there was no chance, but such as a sitter might plot of his own accord, of detecting the manner of the imposition." Professor Lankester has also pointed out in

a second letter the way in which Slade's agent, who sits in the ante-room, "pumps" visitors as far as he can for the information of his master.

Here we have three presumably competent and truthful witnesses, accustomed to precise observation and research, declaring that Slade is an impostor; and it is obvious that, if we may assume this accusation to be well founded, Slade stands in the same position as the fortune-teller Ball. It is true that Slade pockets a guinea from every one of his dupes, and has respectable lodgings, while Ball lived in a dirty back-street, and told fortunes at a shilling, sixpence, and even as low as fourpence head. It is also true that Ball's victims were of a comparatively low and ignorant class, while Slade plucks fools of a higher social grade, who may be supposed to have had some kind of education. In other respects, as it seems to us, their respective trades are substantially the same, and equally come under the law as to rogues and vagabonds. Prosecution for witchcraft, sorcery, enchantment, or conjuration has long been abolished; but the Act of 5th George IV. cap. 83, sec. 4, distinctly lays down that any persons pretending or professing to tell fortunes, using any subtle craft, means, or device by palmistry or otherwise, to deceive or impose on any of his Majesty's subjects, are to be deemed rogues and vagabonds, and punished with imprisonment and hard labour for a period not exceeding three months. In Ball's case the full sentence has been inflicted, and it would be interesting to know why this man Slade, who is accused by respectable and skilled witnesses of very much the same sort of roguery as Ball, should not also receive the attention of the police. It is difficult to know what is the difference in morality between cheating silly kitchenmaids by pretending to tell fortunes by cards and deluding weak-minded old ladies and gentlemen by pretending to obtain written messages from the spirits of the departed. It must be evident to any rational person, whose mind is not given over to Spiritualist delusions, that Dr. Slade's spirits are just as visionary as Ball's "dark man" and the "friend across the water."

It is, of course, quite possible that Slade may have more than one method of carrying on his operations, or that Professor Lankester and Dr. Donkin may be mistaken in their theory as to the precise way in which he works. The question, however, as to the particular form of the trick is only a detail; the main point is that the circumstances under which the messages are written afford ample opportunity for trickery, and are, in fact, obviously devised for the purpose of distracting and confusing a visitor, and enabling the medium to play his part. An honest experiment would be conducted under entirely different circumstances, every facility for testing its fairness and genuineness being offered, instead of withheld. One of the reasons why Slade's performances have attracted so much attention is, no doubt, that he discards the obscurity in which his predecessors have shrouded themselves, and performs his operations in a comparatively simple manner in a well-lit room. This, to a certain extent, disarms suspicion, and makes the thing more impressive. It is clear, however, that other means are contrived for deluding the visitor. Sir Walter Scott, speaking of the novelist's art, remarks that by the circumstantial detail of minute, trivial, and even uninteresting circumstances, the author gives to his fiction an air of reality which could not otherwise be attained; and the practice of the mediums is fashioned on the same principle. Various witnesses have come forward to declare that they have seen Slade's experiments, and could discover no imposture. We do not think that this of itself goes for much, since it only amounts to this—that these persons, who assumed the medium's proceedings to be in perfect good faith, did not detect the secret process by which they were performed; whereas a distinct and positive assertion that the writing of the supposed spirit was already on the slate before the spirit began its scratching is a much more substantial piece of evidence. It is worth while, however, to go through the correspondence for the defence, and see what it comes to. Dr. Carter Blake remarks that, "if Dr. Slade plays tricks, his *modus operandi* is something very different from that which Professor Lankester would suggest"; which is, no doubt, quite likely. He also asks "How can scientific observations be carried on unless through mutual confidence?" This is a question which might more properly be addressed to a medium who lays down conditions of exhibition obviously obstructive of free and unrestrained investigation. Mr. C. Massey pleads that the suggestion of trickery involves a physical impossibility; but the physical impossibility is on the other side, in the pretence that a pencil can be made to write on a slate by an invisible power. All that Dr. Wallace can say is that what Professor Lankester describes is quite different from what he has himself witnessed in Slade's room; and he cites as decisive of the absence of trickery on Slade's part "the fact that legible writing occurred on the clean slate when held entirely in my own hand, while Dr. Slade's hands were both on the table, and held by my other hand, such writing being distinctly audible in progress." The question is, however, whether the slate was really clean when Dr. Wallace held it, and whether the sound of scratching which he heard was actually that of writing. Mr. A. Joy, M.I.C.S., says that not only the medium's legs, feet, and arms, but his whole body, were in full view during the whole séance, "except"—and this is perhaps rather a significant exception—"when he was avowedly holding the slate under the table, with one hand and the fore-arm concealed." Then Mr. G. C. Joad says that he had three sittings, and "detected nothing like imposture"; and that Slade's thumb and an edge of the slate were "only just visible" when the latter was under the table. He also

mentions that, when his own slate was used, Slade "raised it and rested one corner on the point of my left shoulder," which he seems to suppose was intended to facilitate observation of the medium's movements, though another interpretation is more probable. It would seem that all this evidence for the defence is, for the most part, quite in accordance with Mr. Clarke's statement that the conditions of investigation were limited in such a way as to leave room for any amount of trickery. This is really the gist of the whole affair. For a visitor to say that he could detect no imposition, or could not conceive how things were done, may be very good testimony to the cleverness and tact of the operator, but proves nothing as to the spirits. As for Slade's own letter, it may be taken for what it is worth. He admits the "little delay" of which Professor Lankester spoke, but simply denies that he wrote the message. We certainly did not expect him to admit that he did write it.

Dr. Wallace suggests that it was Professor Lankester's predisposition to scepticism which influenced his impression of what occurred; but a strong predisposition to believe must be much more likely to mislead than a disposition to doubt, inasmuch as the former leads to a blind confidence, and the latter to strict examination and cautious discrimination between appearances and realities. Here, as in the case of other wonders, *ce n'est que le premier pas qui coûte*. Once get your mind into that frame in which you are ready to believe that all established principles of nature may be reversed or set aside, and you can believe anything. It is surprising to find a journal such as the *Spectator* confessing that it is "strongly inclined to believe that there is a residuum of real fact" in Spiritualist experiments "which is really beyond explanation by any cause at present admitted by scientific men." It is just this sort of hazy notion that "there is something in it," not perhaps Spiritualism, but something vague and mysterious, and which may never be quite found out, which is the snare to catch ingenuous and ingenious minds. There is something tickling to the fancy in the notion of a new system of natural, or rather supernatural, science. The *Spectator* itself admits that "the investigation of phenomena of this kind has hardly ever been attempted without disclosing a number of very bewildering conditions, and that the greater number of thoroughgoing Spiritualists are far too easily convinced of the reality of so-called facts which might just as easily be produced by fraud as by unknown causes." Surely fraud, for which there is such ample opportunity, is a much more likely explanation than an utterly unknown and unexplainable cause which rests on the mere assertion of a person whose trade and pretensions expose him to just suspicion. It is the essence of science that it moves steadily from fact to fact, and that the facts are not a monopoly in the hands of particular persons, but can be tested by any competent inquirer. At one time nobody would have believed in what is now done by steam and electricity; but the progress of those discoveries has always been conducted in such a way that the facts on which they rested could be distinctly traced and tested. In order to believe in Spiritualism we have to believe in the idea of another kind of world in which things happen which never happen in ordinary life, and to which only certain people under peculiar conditions are admitted. What would be said of a chemist who declared that in his laboratory gold could be produced by fusing together iron and lead, but that it could not be done anywhere else? The only facts at present established about Spiritualism are that certain strange things are done; but these things are not "beyond explanation by the causes admitted by scientific men," which include trickery and sleight of hand, and there is no proof whatever, in any sense of the word, of the spiritual agency which is alleged. There is no more apparent reason for believing Slade the medium than for believing Ball the fortune-teller; and the common sense and experience of mankind, not in one, but in successive, generations, would place both in the same category. Why the police should not give their attention equally to both is therefore a question which may fairly be asked.

THE LATIN UNION.

IN pursuance of the policy of *prestige* by which he hoped to establish his dynasty permanently on the throne of France, the late Emperor Napoleon eleven years ago succeeded in inducing Italy, Belgium, and Switzerland to enter into a convention with France, by which each of the four States bound itself to maintain a coinage of the same denomination, weight, and fineness as the others, and to allow the moneys of the other three to circulate freely within its territories. Napoleon had dreams of persuading all Europe to adopt the French metrical and monetary system. But in the meantime he eagerly availed himself of the opportunity to establish the union of the so-called Latin nations on this basis. It will be remembered that he steadily put forward pretensions on the part of France to be regarded as the head of the Latin world, or, to speak more correctly, of the races who speak languages derived from the Latin. In assertion of that shadowy pretension he invaded Mexico, he exercised a protectorate over Italy, and patronized Spain; and therefore the project of the Latin monetary convention was especially agreeable to him. Including Switzerland, the Union overstepped the limits of the Latin world, and annexed a portion of the German. The Emperor doubtless flattered himself that Spain and Portugal would gradually come into the Union, and that Mexico and South

America would follow, if they did not rather set the example to the parent States. If once all these countries were united by the bond of a common money receivable in payment by all the members of the confederation, and if they had to meet together periodically to discuss and arrange plans for maintaining, modifying, or changing their monetary system, it was not unnatural to expect that, as time went on, the connexion would be drawn closer, and would apply to many other matters, notably to Customs regulations, and that ultimately France, as the most enlightened, the wealthiest, and most powerful member of the league, would come to be recognized as its political head. In this way she would be able to maintain her position even in face of the fast multiplying English-speaking communities. On the other hand, there were several reasons which recommended the Union to the other three States. All of them had adopted from France the franc system; all of them bordered upon France and carried on with her a larger trade than with any other country; and all of them were influenced by France in politics, industry, legislation, and thought generally. It was therefore of very great importance to induce France to allow their money to circulate freely within her borders. Moreover, the American Civil War had so deranged trade that it caused serious perturbations in the gold and silver markets. The countries which had a bi-metallic system consequently felt the necessity for a common regulation of their coinage. And, lastly, France then occupied a unique position in the world. Sadowa had not yet been fought, nor had the French troops been withdrawn from Mexico. There was nothing to lead the world to suspect that the military reputation acquired on Crimean and Lombardian battle-fields was doubtful, or that the Imperial policy of mystification concealed unfathomable incompetence. The Union was, therefore, established in 1865. But so far it has not attracted many recruits. Greece, indeed, is the only country which as yet has joined it, and her accession is even now not complete. It is true, of course, that the progress of events since 1865 has not tended to spread French influence, still less to induce neighbours to place themselves under a French protectorate. Whether the future will be more favourable to the hopes cherished by Napoleon remains to be seen.

The monetary system of the countries of the Latin Union, we need hardly inform our readers, is bi-metallic; silver and gold, that is to say, are equally legal tender. With us, a person having to receive a payment may refuse to accept more than forty shillings in silver, and insist upon gold. But in the countries of the Latin Union a debtor may pay any amount in whichever metal is most convenient to him. If the relative value of gold and silver could be accurately and promptly regulated, there would be manifest advantage in this system; for when one metal becomes scarce, it could be supplemented by the other, and thus the danger of a crisis in consequence of the drain of the precious metals from a country would be diminished. But the relative value of the two metals cannot be accurately and promptly regulated. M. Gaudin, the French Minister who introduced the system, fixed the proportions which they were to bear to one another at one to fifteen and a half; that is to say, one ounce of gold was to be deemed equal to fifteen and a half ounces of silver; and that proportion has since been maintained, notwithstanding several violent fluctuations in the value of the metals. When the present fall in silver began, the countries of the Latin Union saw themselves exposed to a double loss. By law, as we have said, the gold piece of a given weight is equal to no more than fifteen and a half silver pieces of the same weight. But in the open market the gold pieces have been successively equal to seventeen, eighteen, and even nineteen silver pieces; at present they are equal to about eighteen. This being the case, it is evident that generally debtors would pay only in silver. If they paid in gold, they would practically be giving eighteen francs when fifteen and a half would discharge their debt. In other words, they would be making their creditors a present of two and a half francs in every eighteen. Thus silver alone would circulate within the Union. But by this means creditors, bondholders, landowners, annuitants, Government servants—in short, all possessors of fixed incomes—would find themselves shorn of about one-sixth of their incomes, while debtors, tenants, Governments, and payees generally of sums fixed a few years ago, would be enriched to the same amount. This is transfer of property which, if possible, it is desirable to prevent. But, further, the countries of the Latin Union were in danger of losing all their gold and finding themselves with only a depreciated currency. As we have just seen, silver, though so much less valuable than gold at present, is yet as effective as gold within the Union. Outside the Union it has lost about one-sixth of its purchasing power. A French, Swiss, or Belgian merchant would therefore use his silver to buy within the Union; he would use his gold to purchase in England or Germany. Thus gold would be exported to make purchases abroad, and silver would be imported for use at home, till the Union found itself with a silver coinage only. France and Italy did not feel the immediate effects of the depreciation, because they had suspended specie payments; but Switzerland and Belgium did, and Switzerland took measures to bring about a Conference of the four Powers at Paris in January 1874. It was then agreed to limit for the ensuing year the coinage of five-franc pieces, the silver legal tender coin, to an aggregate sum of 4,800,000l., distributed proportionately among the four States. In January 1875 the limit was raised to 6,000,000l. But last January, at a third Conference, the 4,800,000l. limit was again adopted. The report of the Swiss delegates at the latter Conference has just been published, and it

contains much information which throws light upon the monetary situation of the Union. Switzerland has all along been in favour of the demonetization of silver, and the adoption of the gold standard; and her delegates at the Conference advocated that course, recommending the total prohibition of silver coinage. Italy and Belgium, though not prepared to go so far, would have reduced the limit. But Greece pleaded for permission to reform her coinage, which now consists of Austrian and Sicilian florins, so as to make it identical with that of the Union; and in the end the limit of 4,800,000l. was retained, Greece being allowed to coin five-franc pieces to the value of 480,000l.

Although Switzerland failed to carry her point, both Belgium and France have suspended the coinage of five-franc pieces. In 1875 Switzerland coined no silver; Belgium, Italy, and France, however, made use of the power left to them by the Conference. But, on the other hand, Belgium passed an Act suspending the coinage of silver five-franc pieces on account of private persons; and in the last session of the French Legislature a similar law was enacted, M. Léon Say promising that, when the engagements already made were fulfilled, the coinage of these pieces would be altogether stopped provisionally. The Swiss delegates regard these statutes as the first step towards the demonetization of silver, and they congratulate their Government on the prospect. They moreover point to the fact that, in the course of 1875, 12,794,000l. in twenty-franc gold pieces was coined by the countries of the Latin Union against no more than 5,600,000l. in silver five-franc pieces, as proving that the French, Italian, and Belgian Governments, while refusing to take a definite resolution, are quietly preparing for the adoption of the single gold standard. So far as the world has the means of judging, this is too sweeping an inference to draw. The language of M. Léon Say in the French Chamber certainly appears to be that of a man whose mind is not made up, but is watching events in order to be guided by them. If, however, the Swiss delegates should prove to be right, the importance of this prediction, or announcement, or whatever it may be, cannot be exaggerated. We have all seen the influence which the demonetization of silver by Germany alone has exercised over the value of the metal. If the example of Germany should now be followed by France, Italy, Switzerland, and Belgium, silver would be so depreciated that it could hardly be retained as legal tender by any civilized Government. The United States would determine to abide by the single gold standard. And the financial future of India would be seriously jeopardized. On the other hand, if Switzerland should permanently fail to convert her allies, and the Latin Union should retain its present system, the resumption of specie payments by France must tend to raise considerably the value of silver. In the four years from 1872 to 1875 there was imported into France alone the enormous sum of 53,700,000l. in silver. It is true, of course, that France had been drained to a large extent of silver by the war and the payment of the indemnity. Still, if she were to resume specie payments, and were to retain silver as a legal tender, a very large import must set in, which must cause a considerable rise of price, not only by the magnitude of the demand, but still more by the confidence it would everywhere inspire. In the meanwhile the restriction imposed on the coinage of five-franc pieces throughout the Latin Union, and the efforts of Switzerland for the adoption of the single gold standard, add to the alarm which is felt by closing one of the greatest silver markets of the world, and by inspiring apprehensions that not only may it remain permanently closed, but that the four countries of the Union may, like Germany, become sellers, instead of buyers, of the metal.

THE THEATRES.

THE ample acknowledgment made by the author of the new play *Dan'l Druce* of his indebtedness to George Eliot's story of *Silas Marner* prepared us for a far larger use of second-hand materials. The incident of a solitary miser, robbed of his gold, finding compensation in the unexpected arrival to him of a "wastrel" child, is indeed common to novel and play, but there all likeness between them ends. In the novel, Eppie strays into Silas's cottage when the story is well on its way, and when the interest of the reader has been riveted upon the life and fortunes of the Raveloe weaver. In the play, the blacksmith who is the foster-father of the little wanderer, and the child Dorothy, make their appearance almost simultaneously, and there is no interval between the robbery from the hole in the floor and the discovery of the child. The gradual accumulation of interest and mystery attaching to *Silas Marner*, a person with whom the reader is always more familiar than were his kinsfolk or neighbours, prevented any but the more serious interests involved being unduly prominent. On the stage there is something humorous, not to say grotesque, in the presentation of a middle-aged misanthrope, who is as far all but a stranger to us, suddenly converted to respectable sentiments by the discovery of a deserted three-year-old girl in a corner of his room.

Nevertheless, this first act, in which these things occur, is by a good deal the best of the play, and raises expectations that are hardly realized afterwards. Mr. Vezin has scarcely the physique of a village blacksmith—his arms are neither brawny nor muscular; but he takes possession, as it were, of the part of *Dan'l Druce* from the moment of his entry, begrimed with dust and heat, disheartened at his wife's desertion, and stout in his rejection of friendly overtures

from kith and kin and all mankind, to the last scene, when, after fifteen years of happiness with his adopted daughter, he is again bowed down and heartbroken at her reclamation by her pseudoparent. In *Silas Marner* the newly-found father of Eppie is confounded at the reception accorded to his wishes and offers, accepts the situation, and retires gracefully from the scene. In the new play Mr. Gilbert gives a somewhat different version, making the young lady's father, after putting everybody very considerably about, withdraw his declaration of paternity in favour of the blacksmith, with whose wife it seems he had eloped many years before, at a time when Druce's aspirations for a "bairn" bade fair to be realized. This is neither as pleasant nor as artistic a *finale* as George Eliot's. It can hardly perhaps be expected of a dramatist, whose principal triumphs have hitherto been won in the regions of poetic extravaganza, that he should at once successfully control the airy flights of his fanciful imagination. Yet the noble sentiments of Dan'l Druce must have been at least as inconsistent with his humble avocation, his surroundings, and the general bent of his mind, at the time of the Restoration as they would be now. It is the more strange that Mr. Gilbert should permit his hero this fantastic talk, because the general style of the dialogue is tame and commonplace almost beyond endurance. The author might fairly urge that the "life stories" of these villagers, their loves, ambitions, and disappointments, were probably in themselves tame and commonplace, and that he only holds up the mirror to nature. Only we do not want to spend three hours in listening to what is very like the lisps of children in words of one syllable, however true to nature they may be.

In truth, there is a want of originality and spirit in this play which is likely to prove fatal to its lengthened popularity. The interest of the first act does not endure; towards the close of the others the ingredients are, as it were, stirred up again into a momentary effervescence, but it instantly subsides. It is only the vigour and flavour of Mr. Vezin's acting that prevent the blacksmith from being voted a bore. Towards the end of the play the audience is visibly tired, and prepared to discount the only possible *dénouement*. Miss Marion Terry displays a quiet force not hitherto observed in her performances, and suggests the hope that she may attain to the excellence of her sisters' acting. It may be said that here she has nothing whatever to do, but that she does it uncommonly well. She is provided with a lover who appears to think that awkwardness of gait and ungainly movements are becoming to a sailor by trade. Nevertheless, Mr. Forbes Robertson, who is an actor of real merit, had a difficult part to perform, and contributed his share to whatever of attractiveness there may be in the love scene in the second act. We have not yet named a grotesque figure very unnecessarily imported into a play with whose motif he has nothing to do, and who, from any point of view but that of a "Bab Ballad," is an intrusion. It is preposterous to suppose that a fine gentleman like Sir Jasper Combe would keep company with, or even employ, a coarse braggadocio like Reuben. The actor to whom this would-be humorous character is allotted has achieved some success elsewhere in the popular trick of imitating his brother actors; but the palpable mimicry of these peculiarities on the stage in what is intended as a serious business is inexcusable. But the weight of the play falls on Mr. Vezin, and the favour with which his acting is received will determine the fate of it. In spite of a curious jerkiness of action and an unfortunate rapidity and obscurity of utterance, Mr. Vezin's is, on the whole, a highly satisfactory performance. His doing consists for the most part in talking, and talk he does with a volubility and vigour rarely equalled on the stage. The most elementary, as it is nowadays the most uncommon, qualification of his art, that of absorption in his part—an apparent unconsciousness alike of his own personality and of stalls, pit, or gallery—is possessed in no ordinary degree by Mr. Vezin, and he also possesses considerable power over the springs of pathos. Altogether his portraiture of the irascible blacksmith is a very pretty piece of work.

The first "Shakspearian revival" of the season has been produced at the Queen's Theatre under the title of *Henry V.* It might quite as fitly have been called "*Henry IV.*" for the act (described as "proloquial") with which the play opens consists of extracts arbitrarily arranged from the earlier play, and, in the competent hands of Mr. Phelps, it is undoubtedly the most satisfactory part of the performance. The two plays known as the *Second Part of Henry IV.* and *Henry V.* have, in fact, been taken in hand by Mr. Coleman; and, having appropriated certain scenes from each, just so many as he thought would suit his purpose, he presents us with the result as a grand Shakspearian revival. It is, to speak plainly, as glaring an instance of literary cobbling as has ever been attempted. However, the less said about literature in connexion with this revival the better. The play, such as it is, has obviously been chosen and arranged merely with an eye to spectacular effect. One "set piece" succeeds another with a rapidity which our fathers would have declared impossible. The stage is always crowded with supernumeraries, arrayed in every conceivable variety of brilliant attire, military and other; the air is filled with shouting and confused with noise, all the paraphernalia of warfare being employed to give additional sound and fury to the spectacle. All this may be very magnificent, but it is not Shakespeare. The new manager, indeed, seems everywhere to protest that Shakespeare was only dimly aware of the possibilities from a histrionic point of view of the historical drama, and he sets to work boldly to remedy his

author's deficiencies. Tableaux of which the dramatist could hardly have dreamed (such as the "Orgie in the Dauphin's Tent") have been introduced at every available point. Thus we have the Siege of Harlech, the Battle of Agincourt, the Reception of the King and his Bride at London Bridge, and the Coronation in Westminster Abbey, presented with the utmost grandeur that the scenic appliances of the day can command. We have left till the last all comment on the acting; for, in truth, it is in every way the most unimportant part of the business. It may be said that Mr. Coleman has very slight qualifications for the task he has essayed. His figure is not sprightly enough for the Prince, or dignified enough for the King; his elocution is defective, and his voice, though occasionally musical, has no variety of expression in it. In truth, he has not the gifts either of presence or manner required for the part. He has secured the assistance of the most curious selection of noblemen that ever trod the stage; these support his vigorous endeavours only inadequately. Miss Leighton and Miss Fowler are the ladies of the play; the former as "Clio, the Muse of History," declaims the part of Chorus with much emphasis, but with an air of affright which is, to say the least, uncalled for. Miss Fowler is Princess Katherine. She overdoes the simplicity of the character; a French princess would hardly have been so childish as this. But it must be to the splendour of the scenery, costumes, and *mise-en-scène*, and to his own vigour and the patriotic emotions stirred by his speeches, that the manager looks for his reward. We may hope for a more fortunate result; but, if Mr. Coleman's venture should be fated to verify the correctness of Mr. Chatterton's famous dictum, it may be suggested that some day a manager may be found who will try the experiment of giving an historical play of Shakespeare without lime-light or gunpowder, spangles or tinsel, or real live horses—perhaps even without the rocking-horse on which Mr. Coleman disports himself so triumphantly at the battle of Agincourt. It is too bad to identify the fame of Shakespeare as a dramatist with the vagaries of managerial experiment, or to vituperate public taste because it will not dance to the piping of tedious and noisy spectacular "revivals."

RACING AT DONCASTER.

IT was fortunate for Doncaster that the weather changed just at the right time, and that for a week or two before the opening day of the meeting there was an abundant downfall of rain—or, as one newspaper expressed it, "a pluvial visitation." At York, in the third week of August, the ground was so hard as to be totally unfit for racing, and in consequence the fields were wretchedly small; while at Doncaster the course was just in perfect order, neither hard nor heavy, and the principal races of the meeting benefited accordingly, the fields for the Portland, the Great Yorkshire, the Milton, the Prince of Wales's, and other handicaps being fully up to the average. Racing began with the Fitzwilliam Stakes, in which Lowlander, Controversy, and Ecossais were opposed by three two-year-olds. At Ascot, in their thousand-guinea match, Controversy and Lowlander were running at a difference of 16 lbs. in the weights, but now they were meeting on even terms. In addition, Controversy has been in strong training for long-distance courses, and only a fortnight before had beaten Craig Millar over a two-mile course at Edinburgh. When we further remember that at Ascot Lowlander was attempting to compass a mile and a quarter, which is supposed to be rather beyond his distance, and that at Doncaster he was on his favourite three-quarters of a mile, it will be seen that the way was made pretty easy for him. Controversy, in fact, was outpaced from the very first, and the only semblance of opposition came from Ecossais, who showed his ancient speed for half a mile, when Lowlander passed him and cantered in at his leisure. An excellent field of thirteen started for the Great Yorkshire Handicap, and among the runners were last year's winner, St. Leger, Dalham, Bersagliere, Merry Duchess, Pageant, Agglethorpe, Lily Agnes, and Jester. A great good-looking brother to Royal George, the feather-weight of the handicap, also took part in the race, but he will show to greater advantage when he has a man on his back. Like his brother, he takes a good deal of riding. After his easy victory in this race last year St. Leger was naturally a great favourite again with the public, but, his stable companion Merry Duchess receiving the support of the stable, he went back ominously at the last. On public running Bersagliere was deserving of the highest consideration; for it was obvious to any one who watched the finish for the Ascot Stakes that he would almost certainly have won that race had his rider been possessed of more strength. The performances of Dalham and Agglethorpe also entitled them to a large share of support, and Pageant, despite his numerous failures this season, was once more trusted by his friends. The race in some respects answered to the expectations that had been generally formed; for Bersagliere and Merry Duchess—the latter of whom had evidently been discovered to be superior to St. Leger—occupied good places throughout the race, and finished first and second. The real surprise was the performance of Dalham, who, after exhibiting temper at the post and losing the start in consequence, refused to try, and doggedly plodded along in the rear from beginning to end. The running was made throughout by Agglethorpe and Merry Duchess; but the former was beaten on entering the straight, and the latter was unable to resist the final challenge of Bersagliere, who won easily by a length. The good opinion entertained of Bersagliere by those who saw him run at Ascot was thus abundantly con-

firmed, and his subsequent trial with that excellent old horse Thorn was verified to the letter.

Only six ran for the Champagne Stakes, and two of the six, Monk and Albert Edward, were so backward as to have little chance on this occasion. The former, who is brother to Holy Friar, promised to turn out a really good horse. Chamant, who has done well since he won the Priory Stakes at Lewes, was highly thought of by his friends, and an equally high opinion was entertained of the chance of Shillelagh—brother to Thorn—who won both the Lavant and Molecomb Stakes at Goodwood, and was said to have got off badly in the Astley Stakes at Lewes, where he finished third to Placida and Chevron. Not one of them, however, had any chance with Lady Golightly, who won as easily, if not as far, as Farnese did last year, Lord Falmouth's beautiful filly having the race at her mercy directly the horses came into the straight. For the Glasgow Stakes, one of the best looking two-year-olds of the year, Verneuil, who has made wonderful improvement since he ran at Goodwood, gained a hollow victory, and he promises to do justice to his illustrious parentage and to race as a son of Mortemer and Regalia should race. On the St. Leger day Springfield would have been indulged with a walk over for the Bradgate Park Stakes, had there not been some slight pecuniary advantage to be gained by the second horse; but his solitary opponent could not make the splendid son of St. Albans do more than canter. For the Cleveland Handicap a field of ten, including Dalham, Thorn, Lady Patricia, and Brother to Royal George, ran. Dalham figured as badly as on the preceding day, and Thorn lost the start, and was not persevered with; but between Lady Patricia and Brother to Royal George a fine struggle ensued, which ought to have resulted in favour of the latter. His small rider, however, apparently found his horse beyond his powers, and, being unable to get him thoroughly out at the finish, was beaten by a head—a decidedly lucky victory for Lady Patricia. The Town Plate was won by Charon, who managed to compass the two-mile course in moderate company; after which he changed owners at a price which we should think will be more remunerative to the seller than to the buyer. Kaleidoscope, despite his roaring infirmity, was able to win the Corporation Stakes over the short course from the Red House in; and, as far as looks go, Lord Duplin's horse has much improved of late. He ran a still better race, however, on the following day, when Thorn gave him 26 lbs. for the three years between them, and beat him by a head, the riding of J. Osborne and F. Archer being worth going a long way to see.

The Portland Plate, as usual, attracted a large field of twenty-three, and the speed of the day was well represented. Grand Flaneur, who won this race in 1873 and 1875, and was first favourite, if we mistake not, on a third occasion, was present to make another essay, and Lollypop, Ecossais, Brigg Boy, Lizzie Distin, Lottery, and Killiecrankie were among the runners. It is rather a favourite habit of regular visitors to Doncaster to go to see the start for the Portland Plate; but this year the enterprise was not a very pleasurable one. The rain fell in torrents just as the horses began to assemble near the post; and, as the start was delayed even longer than usual, both jockeys and spectators were thoroughly drenched to the skin. It is by no means easy to effect an equitable start for the Portland Plate, for, though there is a good open space of ground just by the old Red House post, yet the starter finds it necessary to get his horses in line about fifty yards further back, where the space is much more contracted, and his difficulties are in consequence largely increased. The blinding rain on the Portland Plate day last week had its natural effect on both horses and jockeys, and by no means diminished the labours of the starter. After a tedious and dismal hour had been spent in vain endeavours to get the twenty-three competitors off on equal terms, and after some of them had effectually ruined whatever chance they originally possessed by repeatedly breaking away, the flag fell to a very straggling start; and, from what we saw of the proceedings at the post, we should say that only by the luckiest accident in the world could any other than a straggling start be effected for this race. As usual, those that got first off had the best of it at the finish, and Lollypop, who led the whole way, managed to stave off the challenge of his stable companion Brigg Boy, and won by a neck. Lizzie Distin was third, and Grand Flaneur, who must have a wonderful partiality for this particular race, finished a good fourth. The favourites, Grassendale and Lottery, either got off badly or were unable to live the pace, for they never showed prominently; and as the former came out a second time later in the afternoon, and failed to get near Thorn and Kaleidoscope in the race which the former won by a head, perhaps too much was made of his victory in the Corinthian Plate at Goodwood, which at first sight seemed to show him to be a three-year-old of more than average merit. The Sweepstakes for two-year-olds over three-quarters of a mile brought out a field of seven, including Sleipnir, a dark colt of Lord Falmouth's, who has the making of a good horse, but is at present quite unfit; Chamant, Dee, Helena, and the colt by Adventurer out of Lina, who at Goodwood was unplaced in the Findon Stakes. In this race, however, he won cleverly enough, while Dee, with 7 lbs. extra, just beat Chamant for second place. If All Heart is ever to win a race, he had his chance in the Scarborough Stakes, in which he had only to gallop a mile, and was receiving weight from both of his opponents, Omega and La Seine. As usual, however, he fell all to pieces at the finish, and rolled about in the helpless manner he always exhibits when he has done pulling; and Omega, finely ridden by J. Osborne, beat him by a neck.

The last day of the meeting was by no means the worst. La

the Westmoreland Stakes Trappist showed how good a horse he is over a short course, and cantered away from Tangible, Conspiracy, and the light-weighted Just-in-Time, who, it was said, had got badly off in the Portland Plate, but would now exhibit very different form. The Prince of Wales's Plate was a second edition of the popular handicap on the preceding day, and was left to the same pair that then ran first and second. But now Lollypop was giving Brigg Boy 10 lbs. instead of running him at even weights, and it was therefore considered almost a certainty that the latter would turn the tables on his stable companion. But, on the contrary, Lollypop won far more easily on the Friday than on the Thursday, and beat Brigg Boy so decisively as to suggest that twice 10 lbs. would not bring them together. The shorter course no doubt suited him better, albeit the course for the Prince of Wales's Plate is only about two hundred yards shorter than that over which the Portland Plate horses ran; but then Brigg Boy got off badly on the Thursday, and got off well on the Friday, so that he also ought to have gained ground instead of losing it. The truth is, we suspect, that Lollypop is beginning to show some of that high form he was known to possess before the Middle Park Plate, and that over short courses he will prove himself a great horse. Beyond six furlongs he is, we believe, altogether useless. That two stable companions should run first and second on two successive days in two large handicaps is not more remarkable than that the second should on both occasions be preferred to the first by the recognized supporters of the stable. Twine the Plaiden, moderate as she is, managed to carry off the Don Stakes from Hardrada, and an hour later the Park Hill Stakes from Zee and Footstep; while in the interval the Cup was gallantly won by Craig Millar. There were only five runners, but it was as difficult to select a genuine first favourite from Controversy, Craig Millar, Bersagliere, and Hampton, as in the St. Leger it was to find anything, after Kiser and Petrarch, with the faintest pretensions to the position of favourite. The race was run at a wretchedly slow pace, which hardly amounted to more than an exercise canter for the first mile and a half, and, in the mile gallop in, the superior quality and stride of Craig Millar brought him home before Controversy. We should have thought that opposite tactics would have suited Bersagliere, with his advantage in the weights and his proved staying ability, and we were surprised that he did not force the running. But there is a fate about Cup races in these days. At some there are no horses to run, and at others the horses are afraid to go out of a canter. It should have been a good race between Lady Golightly and Verneuil for the Wentworth Stakes, had both been equally fit; but the former had by far the best of her opponent in that matter, and won as easily as in the Champagne; while in the Doncaster Stakes neither Great Tom, Coltness, nor Morning Star ventured to gallop till reaching the half-mile post, when Great Tom came out and disposed of Mr. Houldsworth's horse by two lengths.

As usual, the yearling sales were not the least of the attractions of the Doncaster week; and though the prices given were not so startling as those which were obtained earlier in the season, there was no lack of buyers whenever a really good article was offered. On the first sale day the Yardley stud yearlings, mostly by The Duke and Sterling, attracted the most attention; and the stock of the latter young sire were much admired and fetched good prices. On the second day the young Stratheonians were much benefited by the victory of Bersagliere in the Great Yorkshire Handicap, and the success of the Lima colt was equally advantageous on the last sale day to the Adventurers sent up from the Sheffield Lane stud. Lord Scarborough never had a better sale; but Mr. Cookson's did not go quite so well as usual, though such prices as 900, 650, and 500 guineas must have helped to make up a pretty good average. The Earl, however, has been a failure for stud purposes, and Mr. Cookson has done well to get rid of him. Sir Tatton Sykes only sent up three for sale; but, as usual, they fetched high prices, one of the three, a son of Macaroni and Sweetbriar, getting into the coveted four figures. The highest price obtained during the week was 1,500 guineas for Dunedin, a son of Scottish Chief and Tasmania, and there was much discussion whether he was worth the money or not, though certainly a finer-looking yearling did not enter the sale ring. But there was a good deal of caution about buyers last week, and they looked critically on what they were going to buy before they bid. In consequence, prices, though on the whole remunerative to breeders of thoroughbred stock, sank to a more healthy and natural average than that which was attained at some sensational sales in an earlier part of the season; and this in itself is a matter of congratulation. Thousand-guinea yearlings do not usually turn out the greatest winners; those bought for two thousand rarely win at all. We dare not hazard a conjecture as to the future of that astonishing yearling which this year fetched over four thousand pounds.

REVIEWS.

NEISON'S MOON.*

OF late years, thanks to the exertions of the British Association Committee, and to the successful application of photography,

* *The Moon, and the Condition and Configurations of its Surface.* By Edmund Neison, Fellow of the Royal Astronomical Society, &c. Illustrated by Maps and Plates. London: Longmans & Co. 1876.

a revived interest has been taken in the study of the moon's surface, and some attempt has been made to solve the problems presented by it. Thus, a year or two ago Messrs. Nasmyth and Carpenter set forth in their work on the moon a theory of the formation of the lunar craters, founded on the fact that molten lava expands, and so becomes lighter in solidifying, and that thus a crust would be formed, floating, as it were, on the fluid interior of the moon. This crust would afterwards contract in cooling, and form cracks through which the molten lava would be forced, giving rise to craters which would be on a comparatively large scale, in consequence of the diminution in the restraining force of gravity, combined with an increase of the projectile force. The difficulty of accounting for the great size and number of the lunar craters was to a certain extent met by this theory, and it may do good by classifying our knowledge, and by giving a definite aim to future observation. The want of some system is shown by the mass of undigested facts accumulated in the latter half of Mr. Neison's work, which forms, however, an excellent guide-book to the moon, though, like most guide-books, only interesting to those who travel through the country described. This part of the book is founded largely on the great work of Beer and Mädler, whom Mr. Neison follows as closely as possible, taking care to incorporate with their statements the results of his own and other recent observations. The maps are essentially a reproduction, with some additions and on a slightly smaller scale, of the *Mappa Selenographica*, which is now inaccessible to most astronomers. They will be found useful by all who are engaged in a close examination of the moon, forming, as they do, a starting-point for fresh inquiry; but it may be doubted whether they will convey to the ordinary reader any clear idea of the moon's appearance, and Mr. Neison's judgment in omitting all representation of the variations in brightness of the lunar surface may well be questioned. It is true that there is the difficulty of change of aspect with varying illumination; but, unless some attempt is made to represent such striking features as the dark grey plains, miscalled seas, and the rays which proceed from some of the larger craters, all resemblance is lost. Something more of a pictorial representation is certainly desirable, even for the astronomer; and Beer and Mädler have made a very fair attempt at this, without materially affecting the scientific accuracy of their work. It must be remembered that we can only get a bird's-eye view of the moon, and therefore it is not very difficult to combine a good map with a tolerable representation of the moon's aspect when the sun is high, as is the case at full moon. This, however, is not the best time to study the various craters and mountain ranges which diversify the surface, the effect of light and shade at sunrise or sunset being required to bring out their form properly. Such features can only be represented adequately by drawings, and Mr. Neison has recognized this by giving, in addition to his maps, some illustrations of a few of these objects. But he has certainly been unfortunate in the manner in which his sketches have been reproduced, and there is a hardness about them which conveys irresistibly the idea of the absence of even that rarefied atmosphere for which he so persistently pleads.

One of the greatest difficulties with selenographers has been to account for the absence of all trace of an atmosphere to the moon; Mr. Neison meets this by the assertion that there is an atmosphere after all, and one great object of his book is to prove this statement. Several years ago Mr. Mattieu Williams started the theory, in his *Fuel of the Sun*, that there is a universal atmosphere, of which the individual bodies of the solar system have attracted a portion depending on their respective masses; and the idea seems plausible, though much of the reasoning is vitiated by neglect of the great difference in the force of gravity on the different planets. For the moon an atmospheric pressure equivalent to six-tenths of an inch of mercury, or one-fiftieth of the height of the barometer on the earth's surface, is thus found; but, since mercury has only one-sixth of its terrestrial weight, the density of the air on the moon would not exceed one three-hundredth part of that of our atmosphere. In other words, the pressure indicated by an aneroid barometer, the action of which depends on a spring, and is therefore independent of the variation in gravity, would correspond to tenth of an inch in a terrestrial barometer. Mr. Neison has arrived at the same number as Mr. Mattieu Williams, though he appears to start from a different assumption; but as the steps of his calculation are not given, and as his result does not accord with his assumed data, it is not easy to follow his argument. There seem, however, to be two antagonistic principles involved in it; the first, that the moon would naturally only have an exceedingly rare atmosphere; and the second, that she possesses an atmosphere sufficiently dense to support even the higher forms of vegetable life, and to exhibit atmospheric action on the lunar mountains. With regard to the first point, if the hypothesis of Mr. Mattieu Williams is adopted, there would be still less difficulty in accounting for the present state of the case; but the second proposition will startle all readers who, in ascending a high mountain, have remarked what a striking effect on vegetation is produced by the diminution of the atmospheric pressure even to two-thirds of its normal amount, whilst Mr. Neison nowhere ventures to postulate for the moon more than one two-hundred-and-fiftieth part. No doubt the intense cold of the higher regions of our atmosphere has much to do with the disappearance of vegetation; but this condition is intensified on the moon, where the night is fourteen of our days in length, whilst the heat of the sun during an equally long day must of itself be sufficient to destroy all germs of organic life. As for the disintegrating effect of the atmosphere on rocks, it seems to be

entirely due on the earth to the action of water in one form or another, and even Mr. Neison admits that this is absent from the moon. It would therefore seem more reasonable to follow Messrs. Nasmyth and Carpenter in referring any appearance of weathering to the alternate action of intense heat and cold—ranging from the melting point of tin to the temperature of space—than to postulate the existence of an atmosphere which after all would be quite inadequate to produce the effects supposed. The question of the possible density of the moon's atmosphere turns entirely on the determination of its true diameter. If any appreciable atmosphere exist, a ray of light coming to us from a star which is being occulted by the moon will be bent inwards in passing through the comparatively dense medium, and the star will thus be visible to us through the effect of refraction, when it would have been hidden by the moon's disk had there been no atmosphere. In other words, the star would disappear at a less distance from the centre, which would be equivalent to making the moon's diameter smaller in occultations than in ordinary observations. Astronomers have relied on the fact that no appreciable difference in the diameters exists to conclude that the atmosphere cannot be one-thousandth part as dense as that of the earth. Mr. Neison thinks that he has detected a minute difference which might allow of a density of one three-hundredth part. This question is, however, complicated by the difficulty of determining the true diameter of a bright object. Different observers with different telescopes will systematically differ to a far greater amount than the quantity in question, and, had Mr. Neison used the results obtained in the eclipse of 1860, instead of that of 1870, he would actually have found a difference in the opposite direction. A year or two ago the Roman astronomers startled the scientific world by the assertion that the sun's size was subject to great changes; but these apparent variations were traced to changes in the Greenwich instruments and observers, and there can be little doubt that similar effects are produced in the case of the moon. It is, however, only fair to Mr. Neison to admit that he makes some allowance for such errors, and that he draws his conclusions with some hesitation. Certainly the evidence on which they are based is very slight indeed, and it is still further weakened by the fact that he has found it necessary to exclude large numbers of observations on what appear very inadequate grounds. A true theory ought to be able to reconcile phenomena of different classes.

We may now pass to the aspect of the moon's surface. This is remarkable for the vast number and size of the craters, which are crowded together in a manner suggestive of the most violent volcanic action. In fact, some persons have surmised that the moon must at one period have been boiling violently, and that these craters are nothing but huge bubbles which have burst on the cooling of the molten mass. Ebullition on such a vast scale so far transcends our ordinary experience that we fail to realize the conditions of its action, and are forced to fall back on the idea of a volcanic origin. The lunar craters, however, differ from those of the earth not only in size, but also in the circumstance that the floor is usually far below the general level of the moon's surface. It certainly seems difficult on the volcanic theory to give a satisfactory explanation of this peculiarity.

One striking feature of the lunar surface is the tendency to circular ranges or mountain rings, which can only be distinguished from craters on a large scale by the absence of the central cone. Mr. Neison appears inclined to restrict the sphere of volcanic action to craters which do not exceed ten or twelve miles in diameter; the larger circular formations, even when the central cone is present, being supposed to be formed merely by upheaval. There is much difficulty in drawing the line, and we could have wished that the reasons which have influenced Mr. Neison in excluding all the larger craters had been set forth. It is obvious that there must be a great difference between a true crater, the wall of which has been heaped up by the deposit of lava and scoriae ejected from the central orifice, and a mountain ring formed by upheaval. The two classes of formation can hardly merge into one another, and some criterion ought to be given, if possible, for distinguishing them. The central cone has hitherto been held to afford evidence of volcanic origin, and the minor subdivisions of the formations in which it is present were adopted by Mädler merely for convenience of description. The question is undoubtedly a difficult one, and Mr. Neison may well be justified in his view. But if mere forces of upheaval are concerned, whence comes the circular form? It is not the invariable rule on the moon, for there are instances of extended mountain ranges such as are found on the earth, and the systems of rays radiating from some of the larger craters give evidence of a force acting in straight lines. We have here a problem of which no satisfactory solution has yet been offered. It is equally a difficulty in all theories, unless indeed we refer all the ring formations to volcanic action—supposition too violent to be seriously entertained. The peculiarity of the case is that the intermediate forms between the circle and straight line are entirely absent, and we have therefore to do with two distinct agencies giving rise to the two typical forms.

In his lunar nomenclature Mr. Neison has of course followed Mädler, adopting, however, a number of new names for features which have been studied of late years. The most important additions are the rills or clefts, of which Schmidt has detected some three hundred, whilst recent observers have raised the number to nearly a thousand. These deep ravines, some of which are three hundred miles in length, appear to be a puzzle to selenographers. Mr. Neison inclines to consider them river-beds long since dried up; for it is apparently an article of faith with him that water

formerly existed on the moon. As regards the so-called seas, though they certainly contain no water, they seem to some observers to present the appearance of alluvial deposits, and to show traces of the action of water. It may be doubted, however, whether we have much idea of what an alluvial deposit looks like at a distance of five hundred miles, which is the apparent distance of the moon when examined with a powerful telescope under very favourable conditions. There is always the risk of analogy carrying us too far, and we have really no reason to conclude that, because we are in the habit of associating certain appearances with the action of water on the earth, apparently similar forms on the moon are due to the same cause.

We may refer to one more point in connexion with the craters. At one time it was thought that volcanic action might still be going on, and any evidences of this were eagerly sought for, but no great success has attended the search. The small crater Linné, however, has by some been supposed to have changed since the time of Lohrmann and Mädler; but the evidence is inconclusive, and the question is complicated by the change of aspect under different conditions of illumination. If any real change has occurred, it is probably merely the effect of disintegration, as a result of which the steep walls may have fallen into the interior of the crater, as Mr. Neison suggests. We may remark, however, that Mr. Neison gives the average steepness of the lunar mountains as some 15° only, which is considerably less than the estimates of former observers, and diminishes *pro tanto* the probability of anything like a landslip occurring in the present condition of the moon. As bearing on this point, it may be mentioned that Zöllner has concluded from the rapid rate at which the moon's light increases towards the full, that the general surface is far from level, and that, in fact, the average slope of the inequalities of the surface is 50° ; but it is not necessary to suppose the mountains to be as steep as this, for the mere roughness of the ground would equally well account for what Zöllner has observed, and his result is therefore not inconsistent with Mr. Neison's estimate.

Mention has been made of the change in the aspect of the lunar formations under different conditions. One great cause of this is of course the varying altitude of the sun as the moon waxes and wanes; but there is another which it is far more difficult to allow for—namely, libration. Mr. Neison has discussed this point at some length, and has further made a number of careful measures of certain selected points, supplementary to Mädler's observations, with a view of determining whether there is any real libration independently of the apparent oscillation produced by the unequal motion of the moon round the earth, and also by the parallactic effect of the change in the spectator's position resulting from the earth's rotation. As is well known, the moon turns with great uniformity on her axis once in every lunation, but it is theoretically possible that there may be a small irregularity in this rotation. On this point, however, observers have differed, and as Mr. Neison points out, it is in the present state of our knowledge impossible to draw any conclusions as to the existence of a real libration which would be an indication of an ellipticity in the moon's figure.

We have given an idea of some of the questions which Mr. Neison touches on and of the scope of his work. In spite of some faults, the book will prove valuable, for it contains a large mass of information collected from recent sources, including the author's own observations; but it would be much improved by considerable compression and careful revision.

PEARSON'S ENGLISH HISTORY IN THE FOURTEENTH CENTURY.*

HERE is another volume belonging to yet another series, the H "Historical Handbooks" edited by Mr. Oscar Browning. This is the series to which Mr. Curteis's praiseworthy sketch of the Empire from Theodosius to Charles the Great belonged, and which promises a Greek volume by Mr. Jebb. We seem to have had a good deal to do lately in one shape or another with the English history of the fourteenth century. Professor Stubbs's *Constitutional History* dealt with it at great length, and since then we have had the little *Life of the Black Prince* by Mrs. Creighton. The different series are of course planned without any reference to one another. But sometimes they happen to fit into one another. Thus Mr. Pearson's present book all but fits into Mr. Stubbs's *Early Plantagenets*. They have the reign of Edward the Second in common, to which Mr. Pearson somewhat oddly prefixes a chapter on the "State of Scotland in the Thirteenth Century," which of course involves a partial history of the reign of Edward the First. It is not very easy to see why this one side of that period should have been brought in by itself. One does not see why the history of Scotland in the thirteenth century is more necessary to the history of the fourteenth century than the history of any other country during the same time. There is something very odd in opening a page where the heading runs on one side "English History in the Fourteenth Century," and on the other "State of Scotland in the Thirteenth Century." At the other end the period ends naturally of itself. The deposition of Richard the Second comes so near to the close of the fourteenth century that there is little temptation to carry the story on much further. Here, then, is a natural finish, but there is no natural beginning. The Scottish chapter is a kind

* *English History in the Fourteenth Century.* By Charles H. Pearson. London, Oxford, and Cambridge: Rivingtons. 1876.

of excrescence. One hardly sees why more should have been made of it than is made of the various subjects dealt with in the first, the introductory, chapter. This introductory chapter, excepting a few strange statements here and there, gives a good and clear view of the state of things in England during the time with which Mr. Pearson has to do. The Scottish chapter, on the other hand, is hardly equal to the general level of the book. It is rather too full of romantic stories, which are not distinguished with enough care from events which rest on real evidence, and it shows rather too much of a feeling against the English side.

On the whole, we think that Mr. Pearson in this smaller work has improved since the days when he wrote the *History of England in the Middle Ages*. Both his style and his matter have made distinct advances. He has found out that he can say what he has to say without that affection of oracular infallibility which was so amusing in his earlier writings. And his matter has improved along with his manner. He has clearer notions of historical geography; he has got up his Burgundies more accurately, and there is no longer any fear of his quartering a Dauphin anywhere out of his own Dauphiny. It is wonderful how much more attention we find ourselves inclined to give to Mr. Pearson now that he has come down from his high horse, and is content to speak the language of men. His ninth chapter, on "The Results of Foreign Aggression," is really masterly, and throughout the book we find his judgments weighty and well expressed, always worthy of consideration at the very least. He has looked carefully at the political aspect of the Hundred Years' War, which of course forms his main subject. He brings out clearly, what is indeed now beginning to be understood, how completely Edward the Third was forced into his attack on France by the constant and treacherous dealings of Philip against Aquitaine. He seems to rate Edward higher, both as statesman and general, than he has commonly been rated of late; but he sees through the tinsel of chivalry, and has the very poorest opinion of the Black Prince. On this last head we think Mr. Pearson goes too far; he hardly does justice to the political action of the Prince in his later days, his share in the work of the Good Parliament. The Good Parliament suggests Alice Perrers. Mr. Pearson is, as we were ourselves many years ago, inclined to take a somewhat charitable view of her, to which of course we do not object. But then Mr. Pearson, unlike her last advocate, knows her story; he can distinguish between one Parliament and another; and though he, naturally enough, speaks very contemptuously of the prophecies of John of Bridlington, he has read them, and knows that the writings which contain them are important evidence for the events of the time, and specially for the personal character of Edward. Of Henry the Fourth, who of course comes in just at the end of the book, Mr. Pearson is a decided, almost a zealous, champion. Most readers are tempted to look only at Henry's somewhat dull reign as King—dull as a whole, notwithstanding the picturesque details of Shrewsbury fight—and they are further influenced by notions about his being a "usurper," perhaps the murderer of his predecessor. They are apt to forget the character which Henry Duke of Lancaster brought with him to the crown. As Mr. Pearson says :—

In England, Hereford, who had served with some distinction as a crusader, and who was a man of scholarly acquirement, and with genial and popular manners, was well liked by all classes, especially in London; and the belief that he would in some way be sacrificed to the Duke of Norfolk, who appeared confident of royal support, produced a ferment of indignation.

And Mr. Pearson boldly puts forward the personal character of Henry as one ground for disbelieving that he had any hand in putting his predecessor out of the way. He enlarges on the general clemency shown by Henry at the beginning of his reign, and points out that he withheld more than one demand for Richard's blood.

In the main, we may pronounce Mr. Pearson's book successful, as giving a good and clear account of the time with which it deals. But again we are rather puzzled as to the objects of this series, and of its particular members. For whom are Mr. Browning's handbooks designed? Clearly not for beginners. Mr. Pearson's work is in itself far above their level, and it would of course be useless without a knowledge of the times which went before. On the other hand, it is not enough for finished scholars, who would ask for references to authorities and for examination of them. Nor does it so fully take the character of a summary for refreshing the memory after more minute reading as Mr. Stubbs's *Early Plantagenets*. Nor does it connect itself with general history in the same way in which that book does. Mr. Stubbs's Introduction really puts his immediate subject in its relation to the general history of the world. Mr. Pearson's Introduction, on the other hand, though very good for its own purpose, is simply a sketch of the state of England at the time with which he is concerned, and does not in the same way connect his subject either with earlier times or with other lands. We trust that this is not a sign of a tendency, of which we have seen some signs, to attempt to treat isolated pieces of history apart from their relations to history in general. We suspect that a good deal of school teaching has a tendency this way, and no way can be worse. No man can master all history in detail. He must pick out certain periods for special study; but he can never really understand those periods which he picks out for special study, unless he knows enough of the times before, between, and after them, not only to know the minor details of his own period, but also to know what place his own period holds in the general history of the world. Here lies the danger of all these Periods, Epochs, Lives, and the like.

They may be most useful as helps to general history; they must not be made substitutes for general history. An epoch, a period, a life, is supposed to be more taking, less dry, than the general history, either of all Europe or of some particular nation. Perhaps it is. But the groundwork must be laid first, or the superstructure will be worth very little. The alphabet is the hardest and driest of all studies. But we must learn it in some shape if we mean to learn to read at all. It would be thought a strange teaching of geometry which confined itself to the nature of circles, and left out all mention of squares. It would be thought a strange teaching of astronomy which devoted itself wholly to the moon, and took no notice of the sun and the stars. And a bit-by-bit teaching of history, a substitution of epochs, periods, and lives for the real teaching of history itself, is really as absurd as such geometry and such astronomy would be. Only, when a thing is grossly absurd in natural science, people see the absurdity of it, while an absurdity equally gross in history or philology may pass by without any one taking any notice of it.

We can honestly speak well of Mr. Pearson's book on the whole, but here and there we find points for correction. His old fault, which led him astray on early English history, was the fault of despising his subject. His present subject he does not despise, and therefore he succeeds much better with it. But we think that we can see that he still despises some branches of his subject. For instance, he speaks of "the great cathedral of St. Paul's, with its tower 525 feet high, and its nave 720 feet long." Now there certainly never was in the world a nave of such a length, or a tower of such a height. Mr. Pearson must have got hold of the height of the tower and spire, and of the length of the whole church. The choir of Old St. Paul's was as long as the nave, so that, if the nave were 720 feet long, we should get a church such as never stood on the earth. Presently he tells us that there were "in all England more than 1700 pious foundations of the most various kinds—convents, colleges, priories, and hospitals, mostly endowed within the space of two centuries." Which two centuries Mr. Pearson means we cannot guess. He shows many signs that he is drawing nearer to correct views of the Empire and its relations to the world in general, but he should not talk about Edward the Third being made Vicar of the Empire "in the provinces on the French side of the Rhine." Then, as now, there was no French side to the Rhine, unless indeed Mr. Pearson should choose to call the right bank of the Elbe the Russian side. Edward the Third was undoubtedly too fond of talking French; but that is no reason why Mr. Pearson should talk of "royal employés." A trace of confusion lingers when Mr. Pearson (p. 169) says, "Edward III., in fact, aimed at restoring the kingdom of Henry II. without that feudal allegiance which had been found impracticable." Henry the Second certainly owed no feudal allegiance for his kingdom; and a loose way of speaking, while speaking of his continental duchies and counties as a "kingdom," ought to be eschewed. Once or twice Mr. Pearson is not clear. He tells us how

An army 100,000 strong, under Philip's son, John, Duke of Normandy, started from Toulouse along the Garonne and invaded Aquitaine. But the town was well garrisoned, and its garrison commanded by the Earl of Pembroke and Sir Walter Manni. While it held out Edward had time to collect an army and invade Normandy.

What town is here meant? We could, no doubt, easily find out by looking in some other book; but Mr. Pearson ought not to bring that burden upon us. As ever, in dealing with this period of history, we looked for our old friend the blind old King of Bohemia, and the Duke of Athens, at Crecy and Poitiers severally. At Crecy, for both "the blind King of Bohemia" and "the Emperor" were there (pp. 144-45); but we find no explanation of the cause which took them there, and the last Emperor of whom we can find any mention is when Lewis of Bavaria made Edward his Vicar (p. 125). If there is in the book any explanation of the relations between France and the House of Luxembourg, it is so far off from the event of Crecy that it is not likely to throw much light upon it. At Poitiers we find killed "on the French side two dukes, one of whom (the Duke of Athens) was Constable of France." Again, we have no account of the causes which took a successor of Theseus to Poitiers. "Alien princes," in p. 234, must be an odd misprint for "alien priories." Mr. Pearson complains, doubtless not without reason, of the difficulty of correcting his proofs at the antipodes.

Altogether, we think that Mr. Pearson has done his work well. The book has sterling stuff in it, and the positive mistakes in it can be easily corrected. Our doubt comes earlier, whether handbooks of this class are to be encouraged at all, except on the distinct understanding that they are to supplement, and not to stand in the way of, the more general teaching of history.

DANIEL DERONDA.*

(Second Notice.)

If we accept the general view of Gwendolen as being the heroine in *Daniel Deronda*, rather than the ideal Mirah, who is somewhat monotonous in speech and same in attitude, it must be granted that never did novelist present the reader with a heroine so little attractive, one depending so wholly on her beauty for her interest or for any shreds of his sympathy. What would be his feeling for a plain woman, however clever—and Gwendolen is clever—so selfish, so dead to duty and tenderness, so confident

* *Daniel Deronda*. By George Eliot. London: Blackwood. 1876.

and unscrupulous? It would be one of simple repulsion. It is the author's design to paint these gross faults in glaring colours. She spares nothing to give point and life to her portrait of a self-willed, self-indulgent, cold-hearted young woman. Nevertheless we are not sure that she means to imprint on the reader's mind quite the impression which is actually made. Gwendolen fills in *Daniel Deronda* the place of Rosamond in *Middlemarch*; but there is all the difference in the eye with which the derelictions of each are severally viewed. Rosamond's deference to the world's opinion, and Gwendolen's defiance of it, certainly constitute a broad seeming distinction. Gwendolen is daring and reckless, and does her wrong things defiantly, while Rosamond basks in a sense of general approval; but each is guided "by the strong determination to have everything pleasant," each is alike firmly set to get what good things she can out of life, let who will suffer. They each act according to the needs of a nature clamorous for what it wants. Rosamond is perhaps most consistently selfish, after the common idea; but there is an intense, enduring strength of egotism in Gwendolen which is surely not less repellent. Gwendolen, however, has this superiority conferred upon her, that she is not one of the narrow-brained women who through life regard all their own selfish demands as rights. She has a root of conscience in her. But the reader cannot forget that this conscience was never aroused, and to all appearance never would have been aroused, till Deronda's eye rested on her; and he is not willing to see the great moral difference between one outside conscience and another, between being guided by the opinion of society and being guided by the judgment of one extremely attractive person. Rosamond dreads being despised by the world. Gwendolen is always saying to Deronda, "You despise me," and is represented as learning to despise herself through his eyes. But interesting young men are not always impersonations of the Law and the Gospel, and the world would be no gainer were Gwendolen's way of deferring to a single conscience invested with such attractive externals, rather than to the aggregate conscience of society, to become the generally accepted rule. As a portrait, however, she is a vivid and finished performance, and it is only because the character does not please that the skill and genius of the painter have not been publicly recognized as the story has slowly unfolded itself.

The character of Grandcourt is not drawn with equal skill, owing, we think, to the necessities of the story. It was required that he should be intensely and brutally disagreeable, both to punish Gwendolen and to justify (dramatically) the crime of intention which she confesses to Deronda. Certainly our author has not assisted in putting the conjugal relation in an amiable point of view. How many of her novels turn on its miseries! We have Janet and Mr. Dempster, Romola and Tito, Mrs. Transome and her imbecile husband, Dorothea and Mr. Casaubon; but the horrors of the situation have never been so forcibly put as in this story. And yet there is so little that is tangible in Gwendolen's wrongs, and her husband's external action under her singular relations with Deronda is so much what most men would imitate, that he has to be made diabolical in order to prevent all sympathies going over to his side. As race is a prevalent idea throughout, Grandcourt derives his nose and other qualities from the Crusaders, and acts out the imperious manners of his ancestry to his wife, and more especially to Lush, his toadying dependent, with a rudeness of plain speaking to which modern experience presents no parallel. The author loathes him too much to allow his appearance to be otherwise than unwelcome to the reader, though he is often touched off in her most pointed manner. "On all political questions which did not affect his rent-roll" his views can hardly be said to have wanted breadth, since he included all Germans, all commercial men, and all voters liable to use the wrong kind of soap, under the general epithet of "brutes"; but he took no action on these much agitated questions, beyond looking from under his eyelids at any man who mentioned them. Not that he does not sometimes permit himself to define. Thus, in a clever summary of the talk at a luncheon-table, Grandcourt held that "the Jamaican negro was a beastly sort of Baptist Caliban," thereby rousing Deronda's instinct of taking the opposite side; Deronda had always felt a little with Caliban, "who naturally had his own point of view and could sing a good song."

It is a strong proof of the early possession of certain images in the author's mind that she makes two of her heroines conceal daggers with the design of murder. Our reader will recall the confession of Tina to Mr. Gilfil:—"You know how wicked I am, then? You know what I meant to do with the dagger?" "Did you mean to kill yourself, Tina?" She shook her head slowly, and then was silent for a long while. At last, looking at him with solemn eyes, she whispered, "To kill him." Tina's was a sudden temptation, Gwendolen's a lingering one, and her analysis of her own sensations is full of tragic force. But this word "tragic" reminds us of another feature of the present story. It is full of ideas of the stage, and this dagger is surely one of them. All are connected with the stage in some way or another. Mirah is brought up an actress by her father. Gwendolen has a turn for acting, and proposes it as a profession when poverty threatens. Deronda's Jewish mother was a lyrical Rachel, "for nine years queen of the stage." Herr Klesmer, while a musical genius in his own person, is a theatrical critic and judge. Performance, conscious or unconscious, is held constantly before the reader's mind. To be an artist is to make the most of this life—ever perhaps, on the principle that life is short but art is long, to extend it; for the mys-

terious Princess, Deronda's mother, disappears from the scene personating "another life." "With the last words she raised her arms till they were bare to the elbow, her brow was contracted in one deep fold, her eyes were closed, her voice was smothered; in her dusky flame-coloured garment she looked like a dreamed visitant from some region of departed mortals." The author somewhere remarks that the English gentleman objects to looking inspired. His objection, we think, extends also to other people looking inspired after this fashion, which savours strongly of the Victor Hugo French school.

Mirah, we have said, wants reality, and never attains the status of a character; but Deronda's discovery and rescue of her from self-destruction is a graphic and touching scene; and his introducing her to the Meyrick group, small, bright, busy, and with strokes of the author's humour, is amongst the pleasantest reading in the book. The Meyrick girls, all open-hearted and unselfish, each with a separate little oddity, with their mother, keen and sensible, whose experience of Jews is of those shopkeepers who *will not* let you get out of their shops, are given in a few touches. Their brother Hans, whose talk naturally flutters towards mischief, whose improvised words, even in sorrowful moments, have inevitably some drollery, and who owns himself a *dilettante* in virtue, is a more leading figure. It is natural in Deronda to choose a college friend something below himself in social standing—one whom he can help rather than one who can help him; and his services to the volatile young artist have bound mother and sisters to him in enthusiastic devotion. Among his many parts he figures to them a patron saint. "Kate burns a pastille before his portrait every day," said Mab, "and I carry his signature in a little black silk bag round my neck to keep off the cramp; and Amy says the multiplication table in his name." But all are too wise to fall in love with him—an indiscretion which Hans commits towards Mirah for the convenience of awakening Deronda to the nature of his own feelings. Hans, observing at a musical soirée Gwendolen's manner to his friend, as she began as usual probing his views and feelings towards her and her faults, is put upon a false scent. "What an enviable fellow you are, sitting on a sofa with that young Duchess, and having an interesting quarrel with her!" "Quarrel with her?" Deronda exclaims. "Oh, about theology of course; nothing personal. But she told you what you ought to think with a grand air which was admirable. Is she an Antinomian?—if so, tell her I am an Antinomian painter, and introduce me. I should like to paint her and her husband." "No woman," he elsewhere remarks, "ever wished to discuss theology with me."

Sir Hugo Mallinger represents the aristocracy in the form most indulgently viewed by our author—that of a wealthy, easy country gentleman of ancient descent and large means; but, as a comfortable, easy aristocrat must be either stupid or malignant, he is characterized by "that dulness towards what may be going on in other minds, especially the minds of children, which is among the commonest deficiencies even in good-natured men like him, when life has been generally easy to themselves, and their energies have been quietly spent in feeling gratified." We hardly take it to be characteristic of the respectable English gentleman that he should, on the death of one husband, instantly set to work for the widow in order to bring about a match with another on the assumption of a previous illicit affection; but prosperity is assumed so to disorganize natural propriety of view that "it seemed to him really the more graceful course for a widow to recover her spirits on finding that her husband had not dealt as handsomely by her as he might have done. It was the testator's fault if he compromised all her grief at his departure by giving a testamentary reason for it, so that she might be supposed to look sad, not because he had left her, but because he had left her poor." Dr. Gascoyne, whose respectability represents the Established Church, is hardly so good-natured a portrait, though not designed to be the reverse. A certain unctuousness in the worldliness of his leading aims does not harmonize well with his general character. Such a man would be gratified by his niece marrying a man of wealth and importance, without pretending to see a way to its strengthening the Establishment. Whether the composition of ecclesiastical articles "bringing no Dantesque leanness, but rather assuring nutrition by complacency, and perhaps giving a more suffusive sense of achievement than the production of a *Divina Commedia*," is common to literary persons, or whether it is possible to outdo Dante's sense of achievement, is a question which we need not enter into.

Some characters are well hit off by a single touch; as Mr. Vandenoort, who had the mania of always describing one thing while you were looking at another. Herr Klesmer, in person a felicitous combination of the German, the Slave, and the Semite, is introduced to us as if we were going to see a great deal of him; and his cool set-down of Gwendolen's artistic pretensions at one time, while at another his alarming cleverness was made less formidable by a certain "softening air of silliness," which will sometimes befall even Genius in the desire of being agreeable to Beauty, is all in perfect consistency. But he and the heiress who insists on marrying him, to the disgust of her mother, the biographer of Tasso, are scarcely seen after the second book.

When we speak of the intellectual merits of George Eliot's style, the qualities which first suggest themselves are illustration and analysis. These are very distinguishing features in the present work; perhaps indeed we are more constantly reminded of them than in her earlier efforts; and this not unnaturally, for the

recognition of a gift by others must impart consciousness in the use of it. This is especially the case with analysis, a quality which habit readily cultivates. To trace the causes of things to their root is a fascinating pursuit, and one which the reader, if his interests are not more keenly engaged elsewhere, willingly joins in; but this is a condition which a novelist should not forget, nor must he allow careful elaborateness in the mode of telling to interfere with the paramount interest of the tale told, if he would not incur the charge of mannerism. Walter Scott was probably alive to this danger when he playfully hinted at hidden motives in his *Antiquary*, who "likes so little to analyse the complication of the causes which influence action" that he will not decide how much the close vicinity of a Pict's Roundabout may have quickened his humanity in favour of the horse which has cast its shoe. But every date has its characteristics, and every author has his own style of illustrating them. As we read we are continually struck with truth of observation in the abstract, shown in sayings, some cynical, some tender, some merely keen—as, "The insincerity we recognize in a brotherly way as human"; "The advantages of the world are taken" (this was at the luncheon where everything, both talk and fare, was of the best) "with that high-bred depreciation which follows from being accustomed to them"; "It is always at their peril that our friends turn out to be something more than we are aware of"; "To have spoken once is a tyrannous reason for speaking again"; "The power of being quiet carries a man well through embarrassment"; "Ugliness having naturally the air of involuntary exposure and beauty of display"; "A different taste in jokes is a great strain on the affections"; "Mrs. Meyrick's pretty articulateness of speech that seemed to make daylight in her hearer's understanding"; "The piano, a somewhat worn instrument, which seemed to get the better of its infirmities under Mirrah's firm touch"; and, not to extend our examples, her analysis of the pleasure of fox-hunting:—"That utmost excitement of the coming chase which consists in feeling something like a combination of horse and dog, with the superadded thrill of social vanities and consciousness of centaur power which belong to human kind." The illustrations are always original and characteristic; such, for example, as that of Gwendolen's quickness in detecting the weak point in family plans, "As well might you turn the key to keep out the damp." But not seldom they strike us as the result of study and premeditation. An illustration ought always to seem to have flashed on the writer at the moment of need; here we feel sometimes that things have been regarded from the first in a professional point of view as available for this service. Thus the Meyrick girls "had faces which seemed full of speech, as if their minds had been shelled after the manner of horse-chestnuts and become brightly visible." The young scholar's critique on difficult music is also far-fetched:—"I never can make anything of this tip-top playing. It is like a jar of leeches, where you can never tell either beginnings or endings." The author chooses the homely by preference—the "roasting-jack," the "muddy hound," "the human paste that bakes hard against enthusiasm," "the wash of odds and ends"; and sometimes the revolting, as "the dead woman's cramped finger-bone," and "the low nature which, without the duct of habit, easily turns to mere ooze and mud, and at any pressure yields nothing but a spurt and a puddle." This, of course, of Grandcourt, "neutral as an alligator." Certain words, as this "neutral" reminds us, are incorporated in her style; e.g., "automatically," and again, "pitiable," which last has generally a satirical use; but these are less material to the ordinary reader than the scientific language, and what used to be called hard words, which in truth remain hard to not a few who know a good style when they see it. There are times, when Mordecai is the theme, or when he and Deronda get together, when style seems to desert the author altogether. All is obscure and meaningless to such attention as the reader cares to bestow. The puzzle can be cleared up if he takes the trouble, but it is plodding work. All the ease and grace of the author's writing is gone with the transparency; and when one does get at the matter, probably it is so remote from one's sympathy as to be still an unintelligible language.

Considering that *Daniel Deronda* is so intensely improving all the way through, "what lesson," we have heard it asked, "does it teach?" We leave the question to the decision of our readers.

BANNU, OR OUR AFGHAN FRONTIER.*

WE had recently occasion to review a contribution to Anglo-Indian literature made by a Bengal Civilian, in the shape of an account of flat and alluvial Backergunge, a large district in Lower Bengal. Here is another work of a kindred nature, with this difference, that it deals with savage tribes on the western frontier of the Punjab, and not with the fish-eaters and rice-cultivators on the shores of the Indian Ocean. There is a certain family likeness between the two compilations. Both are the fruit of authoritative position and official labour, and the materials of both have been arranged and edited in the intervals of hard work. The present volume may possibly prove more attractive to the general reader than the last; for the simple reason that more interest is likely to be excited by races and clans which have been under our rule for little more than a quarter of a century, than by Bengali Mussul-

mans near the Lower Ganges, whose ancestors in all probability were low-caste Hindu tribes, forced to embrace Mohammedanism by unrelenting Nawabs and Viziers from imperial Delhi. There is, too, always more of animation, danger, and novelty on a frontier which must be guarded by a chain of forts, and where any morning a compact body of the Punjab Field Force may be put in motion to recover a captive, to restore a herd of cattle, or to burn a village. Mr. Thorburn has had the advantage of commencing his public career in a good school, in a latitude where four months of burning heat are well compensated by a cold season of half a year's duration, amongst tribes that have not yet lost the recollection of Herbert Edwards and John Nicolson, and he has been employed on duties that have brought him in close contact with village elders, and must have laid the foundation of a suggestive and intimate familiarity with social customs which some day may enable him to speak with authority in a higher position.

The apology made by the author for the shortcomings of a book compiled amidst engrossing official details was almost unnecessary. Possibly the work might have been pruned and rearranged in some parts. Some readers may think the list of Pushtoo proverbs out of proportion to the rest of the book. But there is a reality about the author's experience which is attractive, and nowhere do we see any attempt at fine writing or any trace of midnight oil. Mr. Thorburn tells us that he was Settlement Officer of the district of Bunnoo, or, as he spells it, Bannu, between 1872 and 1875. We are afraid that, in spite of a chapter on tenures and settlements, many Englishmen will have but a hazy notion of the vital importance of such operations to the welfare of the people as well as to the credit of the State. When a good-sized province has been annexed or conquered by our Indian rulers, the very first thing to be done is to let the villages know what amount of rent or land-tax they are to pay to Government. It is useless to establish police-stations, to build civil courts and gaols, to promise roads and bridges, to shadow forth the advantages of schools and the blessings of irrigation, to proclaim that the reign of lawlessness and tyranny is at an end, until this basis of all order and reform has been laid. Nothing will go on smoothly while the fears of the agriculturists have not been set at rest on this vital question. So, as Mr. Thorburn tells us, a rough and summary settlement of the revenue was carried out by Edwards in 1847, and in a more autocratic fashion by John Nicolson. Proprietary rights were not then recorded. All that was done was to make a rapid estimate of the area under cultivation in each village, to impose thereon an assessment in the lump, and to offer the villagers the option of arranging the details of contribution amongst themselves, or, in case of their refusal, to lease it to a farmer. This arrangement, it is obvious, ought only to be provisional. But Bunnoo lies rather out of the way, across the Indus, and the Punjab Government could not find the time or the men to undertake the arduous duty of a regular settlement until the year 1872.

Now this is a very complex and laborious process. Village boundaries, and holdings, and even small plots, must be accurately marked, and field maps must be drawn. Proprietary rights are investigated, defined, and recorded. Odd customs are noted. Boundary disputes are adjudicated; claims to pasture, to irrigation, to various kinds of relief and user, are equitably considered, and are often incorporated in the new Revenue Code. To attain these multifarious ends, investigations are held on the spot, by the river bank, under clumps of trees, or in the open market. The English official himself threads the mazes of a jargon half rustic and half legal, and has to drill, discipline, and keep in order a small army of supple but hungry writers, demarcators, and surveyors, whom the mere mention of a regular settlement attracts to the spot like vultures to a carcase. False statements which were undetected at the first settlement are now exposed or recanted. Pleas to hold land rent-free on religious or charitable grounds are often tried; and endeavours are made, with some success, to assign due limits to prescription, or to distinguish between reasonable privileges and groundless exemptions. Mr. Thorburn, we think, errs in describing the work of a Settlement Officer as "dry and uninteresting to every one but himself," and he lays too much stress on the difficulties which beset the Englishman in fixing an assessment that is to be neither too harsh nor too mild. The task requires tact and perseverance; but the truth is more easily ascertained under the banyan or the tamarisk tree, where each village is ready to guard its own interests and to refute the extravagant pretensions of others, than it is in a stifling *cutcherry*, where almost every one is trying to throw a veil over facts. The young British official may lack experience, or, when he has just finished, may think that he is really about qualified to begin his work. But there he has been under canvas for months, working with honesty of purpose, integrity of character, and a high standard of duty; and more trusted by Rajput, Kurmi, Jat, or Pathan, than the most venerable Kazi who had the Sikundar-Namah or the Ayin-i-Akbari at his fingers' ends. There are men now living who look back on no part of their career with greater pride and satisfaction than on the successive cold seasons in which their tents were pitched in the heart of a district under settlement, while for weeks together they harangued grey-bearded agriculturists, and hardly knew what it was to speak their own language. Such men have ruled magnificent provinces, presided over important commissions, adorned councils, written reports or minutes which have become text-books on disputed questions; but we will venture to say that, if asked, they would point to the Settlement Report of the Buttris Mahals

* *Bannu; or our Afghan Frontier.* By S. S. Thorburn, Indian Civil Service, Settlement Officer of the Bannu District. London: Trübner & Co. 1876.

or the Chourasi Pergunnahs as that which not only gave them the most pleasurable recollections, but laid the foundations of all their subsequent success. Some idea of the extent of the operations in Bunnoo may be formed from its area, which extends to nearly 4,000 square miles, and its population, which numbers above 200,000 agriculturists. Nearly 3,000 suits, mainly connected with rights in land, were decided during these operations; and, though these numbers are far beneath those of a large and populous district in the Doab of the North-West Province, or in other parts of the Punjab, the labour involved in drawing out genealogical tables, and recording details about "every rood of land, marsh, and water" in Bunnoo, must have been as praiseworthy as it was continuous.

We have dwelt at some length on this part of a civilian's duties, because, though all Eastern countries, Persia, Egypt, and probably parts of Arabia, would be much improved by even a summary settlement, India is the only country where the trial is likely to be made. Mr. Thorburn, in other chapters, shows that he by no means lacks descriptive power. It would have been far better if he had not adopted a style of Biblical narrative in giving us the legendary history of Baunuchis and Waziris; but his descriptions of the loamy soil and the undulating sands of the Marwah Valley; of the mighty Indus, fed in summer by melted snows from the Himalayas till it expands to a width of six, eight, or even twelve miles; of the trial and execution of a Mohammedan fanatic who had stabbed a Sikh soldier, and who offered to fight a hundred opponents; of the rebellion and raids of the Mahmoud Khel tribe, and the great retribution that befel them in consequence; of the hot season, when life is only endurable under punkahs, thermantides, and by the aid of the station swimming-bath; and of the winter beyond the Indus, its exhilarating air, and its round of healthy amusements legitimately shared even by the hardest worked official—all are creditable specimens of writing without affectation, mannerism, or strain. We refer readers to the book itself for the social life of the peasantry, and for the biography of a certain Assad Khan and his family, which is probably typical of a good many more Mohammedans who own a few acres of land, live in a house consisting of one large room, marry, learn to recite passages from the Koran of which they could not translate one syllable, have children, and go through existence without any greater ambition than that of overcoming a rival by fair or foul means in a lawsuit, and becoming one of the head men of the village.

The Pushtoo proverbs must, however, not be passed over. The number of English students of this language is not large. Captain Raverty and Dr. Bellew are at this time perhaps the best known. Pushtoo is commonly spoken in Afghanistan and its borders, but Captain Raverty is, we believe, wrong in classing it among the Semitic languages. It is a member of the Iranian family, and has a sort of connexion with Persian, which, as is now well known, is an Aryan and not a Semitic tongue. Pushtoo has a grammar of its own, and derives many of its words from the Prakrit. Mr. Thorburn shows that it has been compelled to invent new signs for four consonants which have no equivalents in Persian or English; and those who speak it adopt now an unpleasant nasal twang, and now a deep guttural intonation. Mr. Thorburn seems to have had no great difficulty in mastering this dialect, and he has contrived to collect more than 1,300 proverbs, besides a small number of ballads, stories, and riddles. Some of them are decidedly coarse and indecent; others bear a strong resemblance to sayings current in Upper India and in Behar and Bengal. We subjoin examples which might have found a place in the utterances of Mrs. Poyser. The compiler has judiciously given explanations in almost every instance. A boaster who was talking of some impossible jumps he had made is, with other braggarts, brought up by the challenge, "Here is a yard measure, and here is some level ground." We hardly expected to find the *merces profundo* of Horace turn up as regards the Hindkais, who, from being dependent on the Pathans, are now their equals. "Though you duck a Hindkhai in 'the water, his seat will remain dry." "Reeds will never become sugar-canies" seems another version of our sow's ear and our silk purse. "The wolf's cub at last becomes a wolf" is perspicuous enough. The following, on fate, was hardly to be expected from a race of fatalists—"Destiny is a saddled ass; he goes wherever you lead him." Out of the frying-pan into the fire is, in Pushtoo, "The goat was fleeing from the wolf and spent the night in the butcher's house"; and keeping your powder dry when you trust in Providence, comes up in this form—"What God does will take place; nevertheless, tie your camel's knee tight," so as to prevent straying or theft. "The friend appears in hard times, not at big dinners," shows that pretenders to this title in Bunnoo, as elsewhere, have a knack of fleeing away when the casks have been emptied to the lees. "A strange horse is ridden half a stage" implies that, being lent gratis, it will prove but a very sorry mount, and should not, according to our own saying, be looked in the mouth. "The thief says, O God, and the householder says, O God," this meaning that good and bad men alike implore the aid of a superior Power. "To say Bismillah! brings a blessing, but not for jackal hunting." This proverb is directed at those who take the name of the Deity in vain, or for insignificant and secular matters. Ill luck is typified in the following sentence about the celebrated month in which good Mussulmans fast from sunrise to sunset. "When the unlucky began to keep the Ramzan, even the days became long." And, again, "When the master is in bad luck, the watch-dog will be half asleep." An Irishman might have been the prominent figure in the following:—"Some one said to a low beast of a

fellow, 'Why do people call you a pig?' He said, 'They are all my brethren and are cracking jokes at me.'" Our counting your chickens before they are hatched is superior, as Mr. Thorburn remarks, to "The cow had not been slaughtered, yet he had put the soup-tureen on his head for it." It is almost superfluous to remark that no Hindu would have invented this last saying. "Sown in Poh or Posh is no go" intimates that a winter crop, in order to come to maturity by the spring, must not be sown after December 15th. What is everybody's business being nobody's business takes this shape:—"Asses have eaten the grain-heap of the many, or of co-partners." "Pray in season, weed out of season," points the moral of using human means to secure your end. "If an ass goes to Mecca, when he returns, is he the same ass?" needs no comment. It is not without interest that we find it quoted as an Arab proverb by Lord Palmerston in writing to Sir Stratford Canning:—"The Arabs have a proverb which says, you may send a jackass to Mecca, and he will come back a jackass still" (see Mr. Ashley's "Life," Vol. I. p. 231). The keep of a horse is felt to be expensive in those far regions, as witness—"The horse's back is paradise; its belly hell." Boasting theory against practical experience is reproved by "It is I who have come from the fight, and you are telling me about it." Enrichment by hard work is thus recommended:—"If you do not become spattered with mud, you won't become greased." The ideas of an Eastern nation on lying have a special value, because many thoughtful men would really be glad to know whether Orientals have in their consciences any idea of the virtue of truth and the meanness of falsehood. The following are satisfactory sayings:—"The course of lies is short"; "Though truth-telling is proper, it is bitter"; and "If a man keeps his word, he is clean." But what is to be said in favour of such a precept as "Either a strong man or a fool tells the truth," and "Lying is an honest man's wings"? the idea being that a good sound lie, when believed, supports a suit or case, and is highly creditable to the teller, who is not blamed except for clumsiness when it entails detection. "The bird sees the grain, but not the snare," is not very dissimilar to one of Solomon's proverbs. "The hawks ruined the country, but the crows were blamed for it," is pointed; and when Lord Beaconsfield, many years ago, told Peel in the House that he was not astonished that "the vulture lorded it where once the eagle reigned," he was, no doubt, unconscious that an angry Pathan, probably in Opposition, had said before him "Crows have usurped the place of hawks." Old age and poverty are well hit off in the following:—"When a man grows old, every illness is ready for him," and "The poor man longs for a cheap market, and at one time wears out two shirts." On the reappearance of the annual debate about the deceased wife's sister the following will doubtless be pressed into the service:—"Though a brother-in-law goes here and there (in search of a wife), he will at last marry his deceased brother's widow." Orientals have good manners when they please, and can understand the significance of "A hint for a gentleman, a club for a clown." "A drowning man catches at a bush" in Pushtoo, instead of at a straw with us; and "First food, then religion," may remind preachers that it is useless to inculcate morality to any one who has neither a meal for his stomach nor a shirt for his back.

The days of equitable government by the forcible stick of Nicolson will hardly return, even in frontier districts like Bunnoo. But Mr. Thorburn's compilation has tended to dissipate one doubt. It is sometimes said that the new race of civilians know little of their districts, and are mere men of the book and the desk. This gentleman must have gained his experience by asking hundreds of questions and by mixing freely with the masses. We trust that his example may be contagious, and that there will always be some men who, to what Sydney Smith called a correct appreciation of the Preterpluperfect tense and the Middle Voice in Greek, will add that wholesome regard for the feelings of the peasantry, and that singleness of purpose, which created our Indian Empire and managed to retain it even in the throes and convulsions of the Mutiny of 1857.

MILTON'S COMMONPLACE BOOK.*

AMONG the many valuable documents brought to light by the Historical Manuscripts Commission, few are more interesting than this *Commonplace Book of John Milton*, which was discovered among Sir Frederick Graham's papers, and has now been published by the Camden Society. Everybody knew beforehand that Milton was a great reader, and indications had been detected in his published works that he kept a book for noting down passages that struck him; but the finding of the actual book, or of one of them (for it seems certain that there were more than one), is satisfactory as showing exactly how he worked, and what thoughts occurred to him as best worth preserving as he read. "The Commonplace Book," says Mr. Horwood in his Introduction, "shows, mostly in Milton's own handwriting, a list of upwards of eighty authors read by him—English, French, Italian, Latin, and Greek. The entries are not merely extracts from those authors; they are instances and conclusions deduced from, or fortified by references to, them. The language is in many cases Milton's, sometimes in English, some-

* A *Commonplace Book of John Milton, and a Latin Essay and Latin Verses, presumed to be Milton*. Edited, from the Original MSS. in the possession of Sir Frederick U. Graham, Bart., by Alfred J. Horwood. Printed for the Camden Society. 1876.

times in French, Italian, or Latin." Of course the first question that a reader will ask is, What is the evidence of the book's genuineness? People have more than once been taken in about Miltonic relics, notably in the case of the epitaph which Professor Henry Morley nearly persuaded the world to accept, until it was discovered that the word "its" occurred three times in it, that the poem was ungrammatical and contained a classical blunder, and that the spelling and handwriting were not Milton's. In this case, however, the most sceptical reader can hardly fail to be convinced. Milton's handwriting is well known from the Cambridge MS., and the hand which wrote that document unquestionably wrote much of the Commonplace Book. Moreover, some of the other hands (there are five or six in all) that are visible in this book can be identified as those of persons with whom Milton was connected. As Mr. Horwood says:—

The greater number of the entries are by Milton at various periods of his life, mostly before his going to Italy [in 1638, when he was thirty years old]. Two are by Daniel Skinner. Some entries are by one of the hands that copied parts of the treatise *De Doctrina Christiana*, now in the Public Record Office, and edited by Mr. (afterwards Bishop) Sumner in 1825. Some are by the hand which copied the Sonnet, No. 17, in the Cambridge MS.; one (at least) is by the hand that made the transcript of the First Book of *Paradise Lost*, in the possession of Mr. Baker of Bayfordbury; and some are, I feel satisfied, by Sir R. Graham of Netherby, Viscount Preston.

Even if there were any doubt about Milton's own handwriting, all this indirect evidence would go a long way to fix the ownership of the book on the one person who is known to have employed all those hands to copy his compositions. The one among them which he did not employ—namely, Lord Preston's—is completely accounted for by Mr. Horwood. "It is said that Milton gave away or disposed of his library before his death;" and it is known that after that event Daniel Skinner "carried off into Holland some of Milton's books," that fact being attested by a curious letter among the MSS. of the Marquess of Bath, published in the Report of the Hist. MSS. Commission. Now Skinner, as appears from some letters in this very collection of Sir F. Graham's, was a school-fellow of Lord Preston at Westminster; and when Lord Preston, a well-known lover of books and manuscripts, was Envoy in Paris in 1682, Skinner applied to him, apparently with success, for employment. The inference is that this Commonplace Book of the great poet was given by Skinner to Lord Preston as a consideration; and that Lord Preston afterwards filled up some of the vacant pages with notes of his own from Bodin, Machiavelli, and others.

From the nature of the case it is not very easy to give a systematic account of a Commonplace Book; but Milton's orderly mind brought something of arrangement even into his jottings. The volume has three parts, and is carefully indexed under the divisions of Ethics, Economics, and Politics; and it is under the second and third that we have to look for the most interesting extracts, though the genuine Milton peeps out under ethical headings which do not seem very provocative of partisanship. For instance, under "Avarice" we have:—

Avaritia: vide De Bonis Ecclesiasticis. Clericorum avaritiam aperte notat Dantes. *Inferno*, cant. 7.

Under "Curiositas":—

Theologorum Parisiensium stolidas velitationes depingit Sleidanus, l. 3, p. 36.

Another passage under the same heading is interesting as showing the limitations to Milton's liberalism. Just as in the *Areopagitica* he would exclude Papists from toleration, so here he would forbid the examination of first principles in religion:—

Quæstiones profundæ de Deo quæ humana ratio difficilius interpretetur, aut æquæstat, aut non cogitandas aut silentio premendas ne in vulnus edantur, deturque hinc materies schismatum in Ecclesiis, sapientissime monet Constantinus in Epist. ad Alexandrum et Anum.

But, as we said, characteristic passages are much more frequent and striking in the last two divisions; and here, indeed, it may almost be asserted that all the germs of the future upholder of divorce, the defender of the people of England, the scourge of tyrants, may be detected in this note-book, mostly written before his thirtieth year. That he could not think of marriage without at the same time thinking of its dissolution is suggested by the very title under which he treats the subject—"Matrimonium; vide de Divortio." The subject interests him, and the notes upon it fill more than two pages; but it is curious to see that they relate almost exclusively to two divisions of the subject—to the marriage of priests and to mixed marriages. Clerical marriage he finds it easy to support by the precedents of the early Church, going down at least as late as "the Council of Vienne in France, more than 900 years after Christ"; and, on the other hand, he quotes with approval Selden's refutation of the clerical claim to preside over the celebration of marriages, a claim which has two objects, "emolumen" and "dominatus." Mixed marriages he thinks dangerous; "for hence Gregory the 15th is so bold as to count Prince Charles a favourer of the Catholic cause, as he terms it, and of the Roman prelacie, because he sought in marriage a daughter of Spain." Divorce has a page of extracts assigned to it, and De Thou is ransacked for historical incidents to support the future author of *Tetrachordon*. If Mary Powell had access to this note-book before she married, we can only say that she had nobody to blame but herself for the troubles that came upon her.

The *Index Politicus* contains a number of titles, and among them such suggestive ones as "Leges," "Rex," "Tyrannus," about which we might be sure that Milton would have something to say. Law

is treated by him almost entirely from the Parliamentarian point of view; all that he says about it has an application to his own day. For example:—

Lambard saith that laws were first devis'd to bound and limit the power of governors, that they might not make lust thine judge and might thine minister.

Alfred turn'd the old laws into English. I would he liv'd now to rid us of this Norman gibberish.

Lawyers opinions turn with the times for private ends.

Kings of England sworne to the Laws.

The title *Rex*, with its correlative *subditus*, occupies several pages; as we glance them over, we seem to be reading the shorthand notes of "the Tenure of Kings and Magistrates" and of the "Defensio Populi Anglicani." Here are a few of the notes, taken almost at random:—

Reges vix se mortales agnoscunt, vix humanum sapient, nisi aut quo die creantur aut quo moriuntur, illo die humanitatem et lenitatem simulant, spe popularis aurea captanda, hoc mortem ante oculos habentes male factorum conscientia, quod res est, fatentur se miseros homines esse. Vide mortem Gul. I. Conquistoris Anglie, apud *Stowm nostrum*, et abdicationem. Ed. II.

The clergie, commonly the corrupters of kingly authority, turning it to tyranny by thine wicked flatteries even in the pulpit, as An. reg Kich 2, an 21.

The right of K's to the goods of his subjects. The answer of Reginald to Ruscand the Pope's legat. Leg.: All churches are the Popes. Regn.: Truth, to defend, but not to use them to serve his own turne: as wee say, all is the princes; that is, all is his to defend, but not to spoile.—*Holinsh.* P. 253.

To say that the lives and goods of the subjects are in the hands of the K. and at his disposition is an article against Ri. II. in Parl., a thing ther said to be most tyrannous and unprincely.—*Holinsh.* 503.

The heading "tyrant," as might be expected, introduces a number of passages and arguments about the lawfulness of deposing kings who rule wrongfully; and one at least, as read by the light of the time at which Milton made the note, is remarkable:—

Reges subditis potestate exuti aut minuti, nullâ reconciliations ne interposita quidem juramento postea placantur, exempla recentis memoria extant. —*Thuan. Hist.* l. 71, 423.

His judgment of mere hereditary nobility is very severe:—

Our English herald *Guillim*, though his office consist chiefly about titular dignity and gentry by birth, yet confesses, speaking of those whose first ancestors were raised for there worth, that if they vant of there lineage or titular dignity and want thine virtues, they are but like base serving men who carry on thine sleeves the badge of some noble family, yet are themselves but ignoble persons.

Mr. Horwood has greatly increased the value of the book by adding, besides a list of the authors quoted, an index which could only have been drawn up by a thorough Miltonic scholar like himself—namely, a list of passages in Milton's published works which embody the extracts or reflections of the Commonplace Book. They are very various, but come chiefly from the writings on Divorce and on the Tenure of Kings and Magistrates, with a few from the History of Britain. No doubt if we had the means of following up the hint which Milton gives us when he names an *Index Theologicus* by the side of the other indices—that is, if we had his theological or ecclesiastical note-books—we should be able to account for many of the illustrations with which he heightens the effect of his weighty ecclesiastical argument. The finding of one note-book and the hint of another confirm, in fact, what the character of Milton's work might have suggested *a priori*. He habitually worked in this way. He laid his foundations deep in the earth, and built firmly upon them. His genius was strong and grand, rather than swift and brilliant. His intellect moved with immense weight and effect, like "some great ammiral"; but it would have been in vain to ask him to "turn with all tides, tack about, and take advantage of all winds" with the readiness that Fuller attributed to Shakespeare's wit. And yet he was a pamphleteer and a controversialist by profession; and a pamphleteer must have his materials ready at the moment if he is to be of service to his cause. The explanation, we venture to think, lies in the fact of this Commonplace Book and its fellows. Milton was a great reader, and having neither the spontaneity of a Shakespeare nor the memory of a Macaulay, he kept a record of what he read, and drew upon that record when the need arose.

GUTHRIE'S VALE OF STRATHMORE.

"THE great misfortune of my life was to want an aim" is a saying so descriptive of every spoiled life that it bears even oft-reiterated quotation. We find it again quoted by Mr. Cargill Guthrie to start one of his chapters, and we can only regret that he did not meet with it before he began, instead of when he had half written his book, the radical defect of which is that it is deficient in any aim that we can discover. Certainly the aim is not to throw any new light upon that very obscure subject, the early history of Scotland. Though Mr. Guthrie has been driven to acknowledge that the stories which trace a long line of Scottish kings back to the Egyptian Pharaohs, and which give minute descriptions of the battle of Luncarty and of other similar battles, are not absolutely to be depended on, still, like most men convinced against their will, he has a secret longing at least to

* *The Vale of Strathmore; its Scenes and Legends.* By James Cargill Guthrie. Edinburgh: William Paterson.

be of his own opinion still. While in one page we find him writing—

As to the general history of Scotland, it only becomes partially clear at the commencement of the reign of Malcolm III., in the year 1056, all preceding that date being utterly untrustworthy, and lost in the veriest and silliest fiction—

in another we find high-flown praises of the "historical traditions of an ancient classical land like our own," and implied admiration of those who "regard with holy reverence the traditional lore of our country," and contempt for those who,

Not content with ransacking musty, moth-eaten parchments and chronicles, and grubbing laboriously amongst the *débris* of decaying antiquarian relics, must needs throw doubts, if not direct discredit, on every startling and romantic incident which does not square with their prosaic ideas, or strictly harmonise with the dry and literal interpretation of history.

Perhaps if Mr. Guthrie had paid a little more attention to ransacking chronicles and "grubbing laboriously" among antiquarian relics, he would have known better than to write thus:—

An antiquarian relic of great value, however, dug up by the plough in a grass field in the parish, in 1833, carries us back beyond the Christian era. This was an "upper millstone of a hand mill, supposed to be about two thousand years old." It is, says the Rev. Mr. Lunan, formerly minister of the parish,— $\frac{1}{2}$ inches in diameter, $\frac{1}{4}$ inch thick, nearly quite circular, neatly hewn with the chisel, and displays the nicest workmanship around the small circular opening in the centre. . . . Strabo, Vitruvius and other classic writers inform us, that water-mills were introduced in the reign of Julius Caesar; so that hand-mills had probably been laid aside some time before the Christian era, thus proving this ancient relic to be of the age already stated.

On this statement we regret that we "must needs throw" not doubt alone, but even "direct discredit." The penalties denounced against the use of the hand-mill in Scotland prove that it was so general as to injure the trade of the water-mills. Such ancient antiquarian relics are still in common use for grinding corn in some of the remote Hebrides. Even on the mainland there are many persons still living, not by any means oldest inhabitants either, who remember seeing their grandmothers grind the family meal with the hand-mill.

Mr. Guthrie does not seem to be much better informed as to the existing state of his own country than he is as to its past usages. He talks of the

still existing magnificent cathedrals, with their noble proportions of transept, nave, and pillared aisle; their delicate tracery of sculptured choir and frescoed dome; their internal garniture of matchless splendour, and their external surroundings of majestic tower and lofty spire.

And, again, he hears "from the mouldering abbeys, as well as from the existent cathedrals, arise alike the thunder-notes of the organ, and the softly chanted songs of the white-robed choir." No stronger proof could surely be given of the power of imagination. In one Scotch cathedral which came scathless through the Reformation, though there are a few modern stained windows of questionable merit, there is neither "frescoed dome" nor "internal garniture of matchless splendour;" and as for the "white-robed choir," it is scarcely likely to be re-installed by a sect upon each of whose members the very sight of such "rags of Popery" is as the sight of a red rag to a bull. But as, in another passage, we find our author talking of the time when "we, fresco-like, stood out in our own individuality" to act in the great drama of life, it is plain that he does not know what a "fresco" is, and he is possibly as much in the dark about a "dome," a feature certainly not common in Gothic churches. With such a very hazy way of looking at things it is not surprising that Mr. Guthrie should

wish the reader not to be too exacting in regard to places and dates, nor too rigidly examine into, and prosaically compare, the startling legendary incidents narrated with the pretended revelations of unauthenticated history.

As far as concerns the "unauthenticated history," Mr. Guthrie has never heard of any authorities of more recent date than Hailes and Chalmers; and though he admits that they "have somewhat dispelled the darkness which so long overhung the early period of Scottish history," yet he adds, "their discoveries must necessarily be still received with extreme caution, if not with pardonable doubt." He has no doubt at all, however, about receiving Pinkerton's remarkable discovery of the origin of the Picts, of whom Mr. Guthrie speaks as the "Gothic inhabitants of Scotland," and he accounts for the mixture of Norse words in the Saxon of Mearns and Angus "from the fact that these countries originally formed the chief part of the Pictish nation." His reason for disbelieving in the Celtic origin of the Picts is given as follows:—

The Celts, according to all ancient history and present knowledge of their habits of life, were a race utterly incapable of labour, far less adept in the rude arts. No stone monuments can anywhere be traced among them. The Goths, on the contrary, originating from Asia, where the rude as well as the cultivated arts first began, were only a barbaric race, with barbaric arts from the beginning.

We should like to know whether Mr. Guthrie has ever seen or even heard of those beautiful specimens of Celtic stonework, the Irish crosses and the sepulchral slabs of Ireland and the West of Scotland. Surely it is rather inconsistent with this admiration of the Goths as lovers of art to exclaim, as we find him doing in another page, "Ye Goths and Vandals, do your worst," and again:—

Here Vandalism has done its work in a more systematic and prosaic manner than is usual with the detestable race of Goths, inasmuch as part of the castle has been blown down by gunpowder, by a tenant-farmer, and the stones used for building dykes, and similar purposes!

As for the legends which give their title to the book, there are fewer of them than we should have expected to find, considering the author's reverence for "traditional lore" and the richness in such materials of the district where he has taken in hand to collect them. The story of the murder of Malcolm II. and of the marriage of the first Lyon of Glamis with a daughter of Robert II. are dressed up into historical tales by the usual expedient of making the chief actors *tutoyer* each other and make frequent use of the words "forsooth," "yestreen," "ladies' bowers," "orisons," and "clerkly skill." The "properties," as well as the language, show a strange ignorance of the actual "state of the King of Scots" in early times. Who that has ever seen the ruins of old Scotch castles, and stood within the little dens in which kings and queens were content to live and die, can believe in a page having a separate "chamber with an oriel recess to which he retired when out of temper with his companions." But even historical tales, though treated in this fanciful way, do not afford free enough scope for the range of Mr. Guthrie's genius; and, before a fifth of his volume is filled, he takes the reader to "bask in the more congenial and sunnier region of the heart and the affections"—that is to say, he covers pages with sentimental tales fit only for the spare page in a fashion-book devoted to fiction for the recreation of milliners' apprentices. Here we find a hero with "cerulean eyes" and "waving golden hair"; there a heroine who not only "spak o'louping ower the lynn," but actually did it, for no better reason than that a young man made her an offer of his hand. Here we have all the sickly sentiment with which heartrending tales of love-making and desertion are usually loaded, occasionally varied by the description of the hilarity of a group of boon companions drinking in a pot-house, or by the account of the terror of a half-drunk farmer riding home alone across a haunted moss. Mr. Guthrie admits that, "if a tale be worth the paper it is written on, it ought to carry its own moral along with it." As we perceive no moral in any of these, we must unhesitatingly pronounce them not worth the paper they are written on. His attempt to draw modern life is almost as lame as his attempt to represent mediæval society. We give a specimen from the conversation of a lady who is supposed to be an ornament of London society:—

"You would like to see my children, I'm sure. I used to be very fond, you knew, of keep-sake ornaments in my youth, but now, I am like the famous Cornelia, daughter of the great Scipio, who when importuned by a lady of her acquaintance to shew her toilet, she [sic] deferred satisfying her curiosity till her children, who were the famous Gracchi, came from school, and then said, *En! haec ornamento mea sunt;*—These are my ornaments. Oh, here they come! Mr. Constance, my dears."

What a boon it would be to the ignorant if every one capped his or her quotations or allusions with such a running commentary! Touched with somewhat of the same spirit, when Mr. Guthrie mentions Pliny, he adds "a scholar of seventeen hundred years ago." We wish he had also said what he meant when he talks of the gondolier's song "faintly dying away in tremulously lessening echoes beneath the one-arched high Rialto." But ere long he gets tired of basking in the "region of the heart and the affections," and fills up his pages with descriptions of various estates and their owners, written very much in the guide-book style. Moreover, he makes frequent extracts from the records of the kirk sessions of the different parishes. These form the most readable and entertaining part of the whole book. We there find some details of the treatment of witches:—

By a special Commission appointed by the Crown in 1661, it was decreed that "persons Jimprisoned for witchcraft shall have no watch with them in their prisons, nor fyre nor candle, but that sex men nightily and dayly attend and watch them in the vper tolbooth, and that the quartermaster shall order the watchmen to visit them at every three hours end night and day."

In Forfar is still shown the "branks, or witches' bridle," "a small circle of iron consisting of four parts, connected by hinges, and adapted as a collar for the neck. Behind is a short chain, and in front, pointing inwards, is a gag, which entered the mouth, and pressed down the tongue for preventing speech or cries amidst the tortures of the flames."

From an extract given at the end of the volume from "the Poets and Poetry of Scotland" we gather that Mr. Guthrie was at first intended for the Church, but that "circumstances induced him to enter the mercantile world." Any one who has patience enough to plod through all the homilies on "Life," "Death," "First Love," the "Sabbath," and other kindred subjects which, though neither "scenes nor legends of Strathmore," are to be found in his book, must be struck by their resemblance to the sermons of a probationer who has not yet got beyond the highfrown or earliest period in preaching. It seems almost a pity that he gave up his first vocation. Such bursts of pathos as

Many and strong are the emotions awakened in the minds of these who are removed to a distance from the scenes of their youth by the soul-stirring yet simple words, the "village green!" might be received with admiration from the pulpit, but will scarcely be tolerated in print even by this long-suffering generation.

Despite his entrance into the mercantile world, Mr. Guthrie has found leisure to write half-a-dozen volumes of poetry, all of which have been well received, have passed through several editions, and have been much praised in local newspapers; and in this, which we take to be his first prose work, the efforts of his muse are interspersed among the pages. As, however, he quotes Longfellow's translation from Pfizer without a hint that it is Long-

fellow's, we might perhaps be in doubt as to the authorship of some of the other metrical pieces, were it not that we judge from internal evidence that Mr. Guthrie has a perfect right to say of them, if he pleases, with Touchstone, "A poor thing, but mine own." His notions of the poet's art are high:—

Hence, no genuine poet can compose immortal verse, until the glow of divine inspiration kindles into burning flame the latent powers of his genius; and then, with his singing robes about him, and his far-seeing prophetic vision lighted up by celestial fire, he attunes his harp of song to the sweet notes of its native music. . . . Pre-eminently the child of impulse and passion, he never attempts composition until he feels in his innermost soul the divine fire of holy inspiration.

This sounds very fine, but as we read Mr. Guthrie's effusions we feel more inclined to apply to them the criticism of the old dame who thought that "David hadna taken muckle pains when he metred the Psalms." Such verses as—

Oh, God! have I lived e'en too long, and all sadly,
Now reckoning the slow fleeting hours?
Hush! hush, winnowed soul, live on, they're all happy gone
To a better world than ours—

are more suggestive of the rushlight of mediocrity than of the "divine fire of holy inspiration." We do not know whether Mr. Guthrie had his "singing robes about him" when he wrote them, but we are quite sure he cannot have had his grammar and spelling robe about him when he writes "Pharisaic-like," "Flemish-like," "resigned-like," describes a man as interrupting a sentence by the "passage of the Glenlivet down his thirsty maw," creates such a verb as "traditionize," and indulges in such extraordinary spelling as "bleeting," "ghillies," and "trouse." Then, again, he tells us that he is descended *fraternally* from Mr. James Guthrie, of Covenanting renown, which means, if it means anything, that the said Mr. James Guthrie was a forefather of his brother. It does, however, say much for the advancing liberality of the age that the representative of Cargill and of Guthrie should not only give an account of the reopening of the chapel at Glamis in connexion with the Episcopal Church, but should also give an abstract of the sermon preached on the occasion by the late Bishop Forbes.

Having now to the best of our ability applied to Mr. Guthrie's book that "rule and plummet kind of criticism" of which he speaks with so much asperity, we will take leave of him, only adding that, from our experience of his own and other similar historical tales, we are delighted to hear on his own testimony that

Premonitions are not wanting that the termination of the waning era of romance too assuredly draweth nigh.
Of the era of such romance as this we are glad to believe that we have done something to "unfeelingly hasten prematurely the bitter end."

MOULTRIE'S POEMS.*

THE career of John Moultrie affords one of the best illustrations of a time-honoured saying—namely, that a capacity for hard work is more likely than genius to advance a man. Moultrie may not have been ambitious in later life. At first he certainly was ambitious. He speaks in a poem written at twenty-three of "that fond dream" which from boyhood had lured him on:—

Saying I might earn
The poet's laurel with serene endeavour,
And write my name on an enduring urn;
but he could not work; competition was of all things most unpleasing to him; so
Here am I now, at twenty-three, inditing
Dull verses in a style which I despise,
And once abjured—just when I should be fighting
With nobler weapons for a brighter prize.

This feeling seems to run through everything he wrote. His writing is good enough, so good that the wonder is it is no better. He contrived to write with considerable brightness and in capital metre at the first attempt. What might he not have done if he had polished his lines? The life of Moultrie should be put into the hands of any boy who fancies himself a genius. Almost from childhood he could rhyme neatly. Versification was no trouble to him. He had a wide command of language, and his ideas were brighter than those of some writers whose brilliancy is their chief merit. A competent witness doubts (p. xv.) whether "any one so young ever wrote purer, more genuine, or faultless poetry." His schoolfellows did not remember the time when he did not compose English verse. We say "compose" advisedly. Strictly speaking, Moultrie never wrote. He dictated his poems to his friends. There was none of that process of polishing which the greatest poets have always employed. Mr. Coleridge sums up his character in a few lines with an evident truthfulness, all the more severe from his seeming unconsciousness of severity:—"For mathematical study he had no liking, though I have no reason to believe that it lay beyond the reach of his powers. Classical distinction he might readily have obtained had he devoted himself with the requisite earnestness to the pursuit, and had he mastered that modicum of mathematical proficiency which was then required for a place in the Classical Tripos. His thoughts, his feelings, his powers of mind, were otherwise engaged—not without

* Poems by John Moultrie. With Memoir by the Rev. Prebendary Coleridge. London: Macmillan & Co. 1876.

self-reproach; and yet it may well be said they were all directed unwittingly and against his will into the right channel, and that this was a fitting seed time for the future harvest, bearing, as it did, a plenteous outgrowth of spring flowers. He would have been the last, however, to plead this as an excuse or justification. He had to struggle, and eventually did struggle more or less successfully, with a constitutional indolence keenly felt and bitterly deplored. Few men in after life have trodden the path of duty with a firmer step; but at College, in the eyes of men, and for the immediate object, he was an idler." This is a melancholy account, especially as it is given by way of apology. Could we feel certain that he overcame his ambition we might enjoy his poetry more. But while we read, the thought unceasingly occurs that a little revision, a little of the process which Captain Marryatt recommended so highly, would improve it out of all proportion to the trouble it might have cost. Had he gone over his work and struck out every second word, as prescribed by the author of *Peter Simple*, and especially every passage which particularly pleased him, Moultrie might have been a poet—we will not say a great poet.

John Moultrie was born on the last day but one of the last century at the house of his grandmother in Great Portland Street. His mother was a clever woman, and at school he associated with clever men, being, notwithstanding habitual taciturnity, a favourite with his fellows. He was first at Ramsbury, near Marlborough, and afterwards under "the vigorous control" of Dr. Keate at Eton. Shelley was seven years his senior, but many distinguished names occur among the list of his contemporaries. By the time he left Eton his style may be looked upon as formed. He did not improve or develop, nor can he yet be said to have afterwards retrograded. In his "Dream of Life" he seems to acknowledge this:—

If my song
Hath ever found a way to gentle hearts,
'Twas by the nurture and development
Of dormant powers, then first and only found.

In the words we have put in italics lies the secret at once of his success and his want of success. He entered Trinity College, Cambridge, in 1819, having already gained the second Bell's Scholarship, and there the list of his University honours begins and ends. He distinguished himself, however, at the Union, and reckoned among his friends such men as Macaulay, Praed, Charles Austin, and Chauncey Townshend, among whom, owing to his ungainly appearance, he bore the playful name of "The Turk." Cambridge, and indeed all England, was at that time full of Byron; and of all the imitators of his poetical style none was more unconsciously successful than Moultrie. In writing of his college life in his "Sir Launfal," a poem first published under the title of "La Belle Tryamour," in *Knight's Quarterly*, he says:—

There's nothing in the world (that is in Trinity)
To make us poets happy;—I detest
Your Hebrew, Greek, and heathenish Latinity,
And Mathematics are a bore at best;
And as I'm one who feel the full divinity
Of a fair face in woman, I protest
I'm sick of this unvaried regularity
Of whisker'd cheeks and chins of black barbarity.

Such lines would pass very well among Byron's duller efforts, and are perhaps equal to Smith's parody in the *Rejected Addresses*. But further than this Moultrie never got, and, not having done anything remarkable at Cambridge, he took his degree in 1822, and then resided for some years at Eton as tutor to a nobleman's sons. While there he was ordained, married, and, finally, presented to the living of Rugby, which he held till his death, never rising higher in the Church, unless his appointment in 1864 to an honorary canonry of Worcester be accounted promotion. At Rugby he met Arnold, and they were mutually attracted. A common bond united them in the "profound religiousness of both," for Moultrie, before taking orders, had undergone an influence which not only made him a clergyman, but drew out the only active qualities of his nature. At Rugby, living in communion and friendship with Arnold, he probably for the first time in his life, worked. The result was immediately apparent. His work told. He visited, he organized, he taught. An increasing parish was provided with increased church accommodation. That a man of his mental power should devote himself to parochial work was thought by some a curious circumstance. But, in truth, the one power which could move him to exertion was religion, and this motive the parish with its responsibilities supplied to him. Still working, he literally died in harness, of suppressed small-pox, the third time it had attacked him, having lived until December 1874; but his biographer does not mention the exact date. His incumbency, but especially his preaching, will long be remembered at Rugby, and a suitable monument, in the shape of an additional aisle to the parish church, is being, or has lately been, erected. It is characteristic of the man that, having been prevailed upon in 1852 to publish a volume of sermons he had preached at Rugby, he mentions in the preface, with what object it would be hard to say, that they had undergone little or no revision on their way through the press. He appears to have lived and died in the persuasion, so fatal to many a poet and painter, that to do work rapidly is better than to do it well; and it is owing to this fatal error, coupled, as it usually is, with indolence, that some of the most gifted men, whether as poets or painters, live and die, and leave no memorial behind them worthy of their genius.

This is emphatically the case with Moultrie. His poetry—for now and then his verse rises to poetry—is not likely to live. There is little in it that has not already been said, or said since, and said better. Polish very far short of that which Rogers bestowed on his verses would have made Moultrie at least equal to Rogers. But when the first inspiration has evaporated there is nothing left. A sustained effort cannot be made by sudden inspiration, nor even by a succession of inspirations. And it follows that Moultrie's most popular works are often the shortest, and that for the most part his longer pieces are dull reading. Here and there brilliant flashes occur. An epigram, a well-turned sentiment, an ingenious simile, brightens the gloom for a moment and then goes out; you cannot look at it before it has vanished. Moultrie's "Three Sons" is perhaps the best and most sustained of his poems; yet it only reaches to three pages of this edition, and much of it is mere doggerel. As to the epitaph (p. 249) on one of his children in the churchyard at Herne Bay, it would be difficult to characterize it otherwise than as wretched. Mr. Coleridge, in the biographical sketch prefixed to these volumes, says of the epitaph that it has been "seldom surpassed among the many which tell the same tale with the same comment." This is an opinion from which we entirely dissent; take, for a specimen, the middle verse of the three:—

Thy mortal sweetness, smitten
To scourge our souls for sin,
Is on our memory written,
And treasured deep therein.

Was there ever a poorer thought more poorly expressed? In any country churchyard may be found superior lines. Compare it with one taken from a Hertfordshire churchyard, almost at random, on a dead baby:—

Lived to wake each tender passion,
And delightful hopes inspire:
Died to try our resignation,
And direct our wishes higher.

But there are beautiful thoughts, musical lines, and even well-sustained passages in "My Brother's Grave," a work which deserves its long popularity—a popularity, however, which must have exercised the worst influence on the poet's mind. The consciousness that he had produced with the smallest possible exertion a poem which people could read and quote and admire was fatal to hard work in the future. Yet it is impossible to suppose that the opening lines were not thoroughly polished. They bear marks of high finish, and it is not too much to say of them that, had Moultrie always done as well, he would rank among our greater, rather than among our minor, poets:—

Beneath the chancel's hallow'd stone,
Exposed to every rustic tread,
To few, save rustic mourners, known,
My brother, is thy lowly bed.
Few words, upon the rough stone graven,
Thy name, thy birth, thy youth declare,
Thy innocence, thy hopes of Heaven,
In simplest phrase recorded there.

Moultrie was always more fortunate in the pathetic than in the humorous or the sublime. So far his muse may be said to have reached, but no further; yet even there he failed when he might have been expected to succeed best. His "Violets," written on his eldest daughter, is but an enfeebled imitation of Byron—

Pale is thy forehead and paler thy cheek—

being scarcely altered in the transfer; while the pathos is missed, and something almost comic takes its place, in such a couplet as—

Forth from the depths of thy sensitive heart,
Tears to thine eyelids will bubble and start.

As a song-writer Moultrie succeeded, but not with the highest success. Sometimes his songs surprise us with their musical ease. But at other times they sink to the ordinary standard of such compositions. The best by far, and the one which has both attained and deserved the greatest popularity, is "Forget Thee?" which might indeed pass for Moore's, to whom it is sometimes mistakenly attributed. On the whole, while we welcome these volumes of his collected poems, as the first complete edition which has been published, we cannot but think we could have lived very contentedly without them. If we have drawn too harsh a lesson from the career of Moultrie, it is not because we do not admire his genius, but because we are more and more convinced by his example that poets must submit to the law which binds other mortals in a common lot of toil and patience, if they would attain to the upper circles of glory.

GERMAN LITERATURE.

THE "Library of Science and Literature" is a new literary undertaking which must be held to promise well, Professor Huxley, Du Bois-Reymond, and Arminius Vambery being announced among the contributors. The historical section is opened by a volume of essays and studies from the pen of Ottokar Lorenz^{*}, most of which have previously appeared in periodicals. Although very unequal in compass and in thoroughness of treatment, they make an agreeable and, in many respects, an instructive volume. The author is evidently endowed with an impartial

temper, and with the faculty of presenting the fruits of considerable research in a perspicuous and attractive form. The most elaborate of the dissertations treats of the conflict between the Emperor Frederick IV. and the Papacy, whose victory over that unfortunate monarch marks the culminating point of its power. A strong contrast in point of subject is afforded by another essay, that on Henry VIII. and Anne Boleyn. Herr Lorenz views Henry's character in a more favourable light than usual, and he utterly rejects the idea of his passion for Anne having been the sole or the principal motive of his revolt against Rome. The paper on Charles II.'s exile is disappointing from its slightness, but contains some curious letters from Charles to the German Emperor. A more recent period of English history is illustrated by an excellent sketch of Lord Palmerston, whose vigour of character, soundness of judgment, and unconquerable buoyancy of spirit are recognized with a cordiality very unusual among Continental critics. Two unfortunate periods of Austrian history are treated in essays on the successful revolts of the Swiss Cantons against Leopold, and of the Belgian provinces against Joseph II. The former is accompanied by an excursus on the popular ballad literature relating to it, out of which such myths as the self-sacrifice of Arnold von Winkelried have originated. The latter is mainly based upon the papers of Count Murray, the Governor of the Austrian Netherlands, who, unjustly as Herr Lorenz thinks, was removed by Joseph for lack of energy in suppressing the disturbances. Other essays of considerable interest relate to the claims of the German Emperors to interfere in the election of Popes, the election of bishops in general, and the pernicious influence of the Jesuits upon education in Austria.

Dr. F. Ratzel^{*} has performed a very useful task in condensing into a single volume all attainable information respecting Chinese emigration, and the influence of the Chinese upon the countries where they form an appreciable element of the population. The work is preceded by a general review of the situation of the Chinaman in his own country, and of the economical and political causes of his exodus. The population of China is estimated at 400 millions, a figure scarcely admissible on the mere authority of native censuses. The most interesting part of the book is that treating of the influence of the Chinese on neighbouring countries, such as Japan, Siam, and the English Straits Settlements, where it is more likely to be deep and permanent. Nothing seems more probable than that their mercantile firms will ultimately engross the commerce of these regions, and they would sooner or later form the ruling class but for the love of country which takes them back to China upon attaining a competence—a sentiment, however, which may not prove permanent. Dr. Ratzel's research has been immense, and his work is a most valuable storehouse for facts and statistics respecting the Asiatic branch of Chinese emigration; the American and Australian departments of the subject are less copiously treated.

Julius Eckardt has produced a new edition of his "Studies of Culture in Russia and the Baltic Provinces"†, with considerable additions and alterations. Among the most notable additions is to be named the article on Leontjeff and the Russian press, reprinted from the *Rundschau*; and, we believe, the remarkable one on the Raskolnik or Russian sectaries. The particulars, at all events, of the intrigues initiated under Polish direction for giving the Raskolniks an ecclesiastical organization under a Metropolitan, and for founding a Raskolnik Church among the Cossacks to serve as a barrier against the spread of Russian influence southwards, are probably almost unknown even to those most interested in the politics of Eastern Europe. They appear to have resulted in failure, and the present attitude of the Russian Government towards the sectaries seems wise and conciliatory. A new work by the same writer is far less interesting. The first volume, at all events, of "Livonia in the Eighteenth Century"‡ is almost wholly occupied by dry administrative and financial details which could in no case possess much beyond a local interest, and seem moreover to be awkwardly arranged. The work is introduced by a slight sketch of the province under Polish and Swedish administration.

The leading theme of Herr Franzos's sketches of the civilization, or the varnished barbarism, of South-Eastern Europe is the need that this corner of the Continent should be effectively Germanized. By this, he carefully explains, he does not understand the suppression of any existing nationality, but its education and reformation upon the German pattern. Considering the circumstances attendant upon the introduction of German culture into Posen, North Schleswig, and Alsace, it is intelligible that Poles and Roumanians should view these professions with very great suspicion, and the more so the more conscious they are of the imperfection of their own social condition, and of the *prima facie* case for the interference of a more advanced people. We cannot therefore share Herr Franzos's astonishment at the wrath which his lucubrations

* *Die chinesische Auswanderung: ein Beitrag zur Cultur- und Handelsgeographie.* Von Dr. Friedrich Ratzel. Breslau: Kern. London: Williams & Norgate.

† *Russische und baltische Characterbilder aus Geschichte und Literatur.* Von Julius Eckardt. Der "Baltischen und russischen Culturstudien", zweite, völlig veränderte und vielfach vermehrte Auflage. Leipzig: Duncker & Humblot. London: Williams & Norgate.

‡ *Livland im achtzehnten Jahrhundert. Umriss zu einer livländischen Geschichte.* Von Julius Eckardt. Bd. I. Leipzig: Brockhaus. London: Williams & Norgate.

§ *Aus Halb-Asien. Culturbilder aus Galizien, der Bukowina, Südrussland und Rumänien.* Von K. E. Franzos. 2 Bde. Leipzig: Duncker & Humblot. London: Williams & Norgate.

* *Drei Bücher Geschichte und Politik.* Von Ottokar Lorenz. Berlin: Grießen. London: Williams & Norgate

have excited in the breasts of the journalists of those countries, while at the same time we may consider it somewhat needless. For the amusing part of the matter is that this apostle of German culture is himself a most indifferent specimen of it; or rather, to do the Germans justice, his culture, such as it is, is as French as his surname. He is one of the *littérateurs*, too numerous in Germany and other countries, who have learned nothing from French models beyond their levity and frivolity. We can only accept his testimony to the external aspects of things, which are no doubt in many instances sufficiently symptomatic of the moral and intellectual state of the country where they occur. The superiority of Bukowina, for example, to the neighbouring province of Galicia, is a fair argument in favour of an Austrian administration to a Polish one; but cannot well reconcile the Poles to a measure which might lead in time to the proscription of their language. It is no doubt quite true that the Roumanian ladies are generally much upon the level of the South American, and that the cause is the want of education, or the neglect of solidity for showy accomplishments. But this was well known already, though Herr Franzos has contributed some graphic touches to the picture of the spurious civilization of Bucharest. The papers to which we have referred comprise all the substantial claims of his volumes to notice, the remainder of the contents consisting of trifling fictions or fugitive sketches in the lightest style of ordinary magazine literature.

The votaries of Assyriology, as of other new sciences, may probably stand in need of an admonition against over-confidence and precipitation. The authority of the monitor, however, will be in proportion to his acquaintance with the science, and it is to be regretted that the good intentions of Herr von Gutschmid * should not be reinforced by a more intimate knowledge of the pursuit to which he undertakes to set bounds. Were these bounds conterminous with Herr von Gutschmid's own knowledge, they would be narrow indeed; for we cannot find that he lays claim to any acquaintance with the languages of the cuneiform inscriptions, or to any method of checking the interpretations of the decipherers, other than by subjecting them to historical criticism. The points thus raised are in general minute. On the really vital points—the improbability of the religion and general civilization of the Semitic race having had a "Turanian" origin, and the probability of some fundamental error in the system of investigation which is supposed to have established such a conclusion—he has hardly anything to say. There is also a general inconsistency throughout his treatment of the subject; sometimes he writes as though his sole purpose were to disown the hasty application of unverified translations to historical criticisms, while at other times he seems to insinuate doubts respecting the soundness of cuneiform interpretation altogether; from which, however, the use he makes of the translations whenever a point is to be gained ought in fairness to preclude him. It is idle, for example, to run down the Assyrian nation on account of the cruelties inflicted on its captives, unless the rendering of the inscription in which these cruelties are recorded is fully accepted. It is to be regretted that what might have been a reasonable caution against extravagance is spoiled both by want of knowledge and a propensity to mere carping, and it is to be hoped that such cavils will have no influence in checking the attention which this most interesting of problems is, after an unaccountable delay, at length beginning to excite in Germany.

Professor Zeller † has selected as the theme of his discourse before the Berlin Academy of Sciences the old controversy between the teleological and the atomic theories of the origin of the universe. The case of each is fully and fairly stated, and the conclusion pronounced that both are superseded by the proof deduced from scientific research that the idea of an origin in time is only applicable to individual constituents of the universe, but not to the general sum of things.

Dr. Albert Wehrhahn ‡ considers that, while the English have very much to learn from the Germans in educational methods and appliances, the Germans might advantageously introduce the English system of local self-government in educational matters. He has accordingly prepared a digest of the English Education Act for the perusal of his countrymen, and supplemented it with details of the practical working of the measure, collected during a recent visit to this country. In the main his opinion seems favourable; but he deems the application of the compulsory principle to be as yet neither sufficiently general nor sufficiently stringent.

Herr Michelet §, a veteran Hegelian of the purest water, maintains the claims of metaphysical philosophy to rank as an exact science if treated in the manner of Hegel. His work is especially directed against the modern philosophers who regard the entire course of German metaphysics since Kant as an aberration.

* Neue Beiträge zur Geschichte des Alten Orients. Die Assyriologie in Deutschland. Von Alfred von Gutschmid. Leipzig: Teubner. London: Williams & Norgate.

† Über teleologische und mechanische Naturerklärung in ihrer Anwendung auf das Weltganze. Von E. Zeller. Berlin: Dümmler. London: Williams & Norgate.

‡ Das Volksschulwesen in England. Von Dr. Albert Wehrhahn. Hannover: Brandes. London: Nutt.

§ Das System der Philosophie als exakter Wissenschaft enthaltend Logik, Naturphilosophie und Geistesphilosophie. Von C. L. Michelet. Bd. I. Berlin: Nicolai. London: Asher & Co.

V. Knauer's History of Philosophy* is a clear, concise, and impartial manual, treating, as the title-page states, principally of the modern developments of philosophy, and chiefly remarkable for a full account of the Catholic metaphysician and theologian, Gunther, whose independence brought upon him the condemnation of the Court of Rome.

Martin Knutzen † was a philosopher of the Wolffian school, and professor of logic and mathematics at Königsberg towards the middle of the eighteenth century. His principal titles to distinction are his having been Kant's tutor, and the veneration always professed for him by his illustrious pupil. Although he was an erudite and industrious author, his life was unevenful, and Dr. Erdmann would probably have found it an impracticable subject but for the liberal use he has made of Knutzen's contemporaries.

A dissertation on Roman sling-bolts ‡ seems at first sight a harmless production, and it is with surprise that the reader finds himself called upon to take a side in an embittered archaeological controversy. The Berlin Museum, it appears, has recently, by the recommendation of Professor Mommsen, acquired a collection of these antiquities, which Theodor Bergk has denounced as mostly spurious. Their genuineness has been vindicated by a certain Herr Zangemeister, upon whom Bergk now tartly retorts, and the quarrel seems a very pretty one. The recent ill-luck of the Museum with its Moabite purchases perhaps warrants a suspicion that Bergk is in the right.

Two volumes of the philological writings of the late Moritz Haupt § are published in a very handsome form; a third is yet to appear, containing his contributions to *Hermes*. The range of subject is extensive; in general, however, Haupt's favourite field would seem to have been the criticism of the Latin poets. The most remarkable of his essays in this department are a minute examination of the anonymous *Consolatio ad Liviam Augustam*, which is pronounced to be a forgery by an Italian scholar at the period of the revival of letters; and a review of the eclogues of Calpurnius, contending that the last four should be ascribed to Nemesianus, and that the first seven were written under Nero.

A volume of drafts of discourses on the Pastoral Epistles, by the late great commentator and preacher, Rothe ||, is a valuable contribution to homiletic literature. The large number of 118 sermons on so small a portion of the New Testament at first appears surprising, but is accounted for by the circumstance of Rothe's having been principal of a theological seminary at the time of their delivery, and of their having been addressed to his pupils. In their conciseness and pregnancy these notes are perhaps more effective than the discourses founded upon them would have been. The volume is to be succeeded by a similar one upon the First Epistle of John and the Sermon on the Mount.

The first part of Professor Grassmann's version of the Rig Veda ¶ contains those books of the collection which admit of being ascribed to distinct families of minstrels, by which they were transmitted in hereditary succession. This classification includes seven out of the ten books, from the second to the eighth inclusive. The translation is in unrhymed verse, agreeing with the original in accentuation and the number of syllables. It is animated and in general perspicuous, its occasional obscurity evidently arising from no fault of the translator's, but from the difficulty of expressing ideas remote from modern sympathy and comprehension in a modern language.

A new edition of the correspondence between Schiller and W. von Humboldt ** contains five new letters from the latter, and numerous passages omitted in the former editions. These, however, relate principally to business matters, and are chiefly interesting as illustrative of the editorial conduct of Schiller's *Musealmanach*.

In his elucidation of the character of Hamlet ††, Dr. von Struve endeavours to place himself as far as possible in the attitude of a simple observer, and to regard the Danish prince as a *bond fide* historical personage. The result is a sober and sensible piece of criticism.

The most interesting of Hans Hopfen's miscellaneous essays §§ relate to the dramatic art, and the most important of them treat of the Austrian dramatists, Halm and Grillparzer.

Isidore von Lohma §§, an epic poem in the octave stanza, de-

* Geschichte der Philosophie, mit besonderer Berücksichtigung der Neuzeit. Von V. Knauer. Wien: Braunmüller. London: Asher & Co.

† Martin Knutzen und seine Zeit. Von Dr. Benno Erdmann. Leipzig: Voss. London: Asher & Co.

‡ Inschriften römischer Schleudergeräte; nebst einem Vorwort über moderne Fälschungen. Von Theodor Bergk. Leipzig: Teubner. London: Williams & Norgate.

§ Mauricii Hauptii Opuscula. Vols. 1, 2. Lipsia: Hirzel. London: Nutt.

|| Dr. Richard Rothe's Entwürfe zu der Abendandachten über die Briefe Pauli an den Timotheus und Titus. Herausgegeben von C. Palmié. Wittenberg: Koeling. London: Nutt.

¶ Rig-Veda, übersetzt und mit kritischen und erläuternden Anmerkungen versehen. Von Hermann Grassmann. Th. I. Leipzig: Brockhaus. London: Williams & Norgate.

** Briefwechsel zwischen Schiller und W. von Humboldt. Zweite vermehrte Ausgabe. Stuttgart: Cotta. London: Williams & Norgate.

†† Hamlet: eine Characterstudie. Von Dr. H. von Struve. Weimar: Huschke. London: Williams & Norgate.

†† Streitfragen und Erinnerungen. Von Hans Hopfen. Stuttgart: Cotta. London: Nutt.

§§ Isidore von Lohma: epische Dichtung aus dem fünfzehnten Jahrhundert. Von Jean Bernard. Kaiserslautern: Muschi. London: Nutt.

serves credit for the correctness of the form, but the diction is commonly very prosaic.

The most important contribution to the *Russian Review** is the first part of what promises to prove a valuable work on Russian railroads, by S. Propper. It gives the history of the various concessions granted down to 1867. V. Vasenius concludes his highly interesting studies, founded on the work of Dr. Ahlgren, on the testimony of language to the origin of arts, utensils, and the like, among the Finns. The general conclusion would appear to be that the Finns borrowed almost everything from their neighbours, and must have arrived on the shores of the Baltic in a very uncivilized condition. On the other hand, their terms for slave, harlot, and other blots upon the social body are equally unindigenous.

* *Russische Revue: Monatsschrift für die Kunde Russlands.* Jahrg. v. Hft. 8. Herausgegeben von C. Röttger. St. Petersburg: Röttger. London: Trübner.

NOTICE.

We beg leave to state that we decline to return rejected Communications; and to this rule we can make no exception.

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ST. THOMAS'S HOSPITAL, Albert Embankment, Westminster Bridge, S.W.—The MEDICAL SESSION for 1876 and 1877 will COMMENCE on Monday, October 2, 1876, on which occasion an ADDRESS will be delivered by Mr. FRANCIS MASON, Four o'Clock.

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Any further information required will be afforded by Mr. WHITEFIELD.

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August 1876. TALFOULD ELY, M.A., Secretary to the Council.

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The College, with the exception of the Medical Classes, will be open to Students of both sexes. For further information apply to EDWARD STOCK, Secretary.

NOTICE.—ROYAL SCHOOL of MINES, Jermyn Street, London.—THE TWENTY-SIXTH SESSION

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